The Truth About The Bible

(THE SCRIPTURAL CHURCH)

SIDNEY C. TAPP

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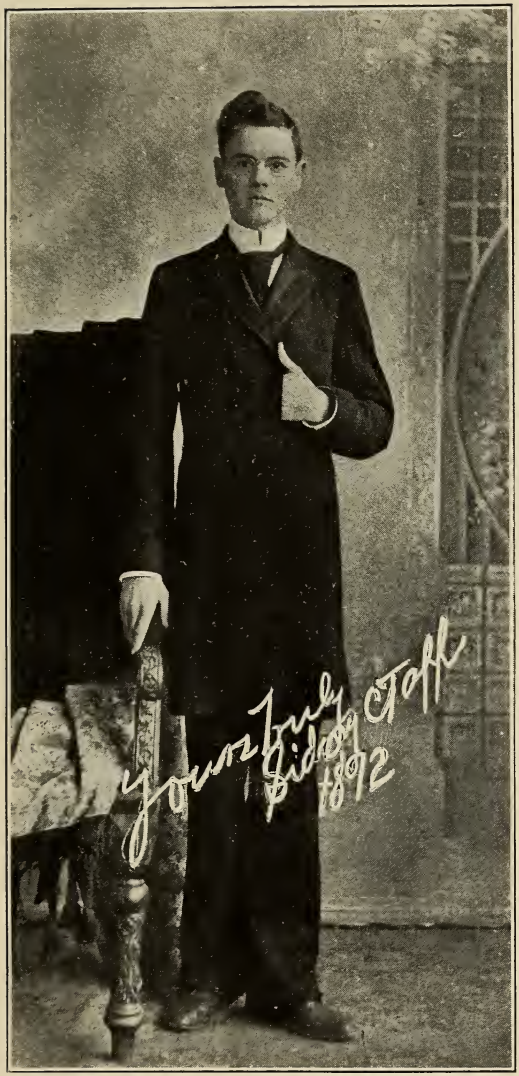
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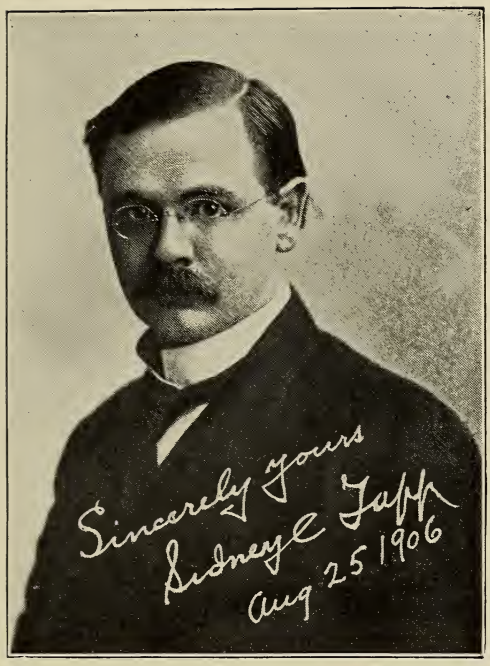
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THE
TRUTH ABOUT THE BIBLE

(THE SCRIPTURAL CHURCH)

BY

SIDNEY C. TAPP, PH. B.

Author of
The Story of Anglo-Saxon Institutions, or
The Development of Constitutional Government,
The Struggle,
The Sexology of the Bible,
(The Fall and Redemption of Man a Matter of Sex)
Why Jesus Was a Man and Not a Woman.
etc.

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DEDICATION

This Volume, as Revised, is Dedicated to The Truth.

The Author

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PREFACE.

(To the First Edition.)

The Bible is a Mirror. If man would see himself—both as a physical and spiritual being, let him look into this Mirror.

If man would understand God's Word, he must first know himself in his dual nature—both as a physical and a spiritual being.

To understand the Bible is to know man—man whom God created in His own image—the spiritual man, and the physical man conceived in lust and born of woman. The Bible is a revelation from God as to the true character of this dual natured creature we call "man." In Truth there is but one man—and he is Spiritual and made in God's Image; but he tasted the death of the Flesh—and became dual in nature.

To understand the Bible is to know man.

In this Work, the Author has honestly and conscientiously interpreted the Word of God as applied to this dual natured creature called man and he believes in so doing has disclosed The Truth of God's Word.

Read the Book, Dear Reader, and see if you do not have a different viewpoint of God's Word, and man, and the application of Holy Writ to man as a spiritual and physical being; and, after due consideration, see if you are not convinced in your mind and spiritual nature that the views disclosed in this Book is The Truth of God's revelation to man. S. C. T.

Kansas City, Mo., 1912.

A WORD PERSONAL.

(To the First Edition.)

The Author expects for this Work to be misunderstood and misconstrued as is always the case when any truth is first given to the world.

The Author does not wish to be understood as attacking the marriage relation and the home; but he does desire to say that he most honestly and sincerely contends that, both according to Holy Writ and the laws of nature, marriage is a physical and natural institution and not a spiritual institution—and that the physical conception and birth of the natural man is a matter of the flesh and not of the Spirit.

Few books in the history of the world were ever written under the disadvantages which have handicapped and surrounded the Author during the writing of this Work. He was left an orphan when nine years of age. He inherited a weak nervous system and frail constitution and not having the home cares while growing up, he developed a stomach and intestinal trouble which finally destroyed his physical constitution, being unable to digest and assimilate his food. He has been operated upon five times—these operations destroyed his nervous system. During these years he knew nothing of the Spiritual Truths disclosed in this Work. But for the last several years after coming into the spiritual knowledge of these things he has lived by Mind and Spirit overcoming matter. The continuation of his life for the last five years has been a miracle to all who knew him. How he continued to live no one understood. Life with him was a matter of mind and Spirit controlling matter.

When a young fellow, making his way in school, he wanted to be a lawyer—but being rather religiously and morally inclined he purposed at one time going into

the ministry. But the more he heard of materialistic preaching according to the scholastic creeds, the greater mystery the Bible became. He could not understand it or comprehend it and being honest with himself, he would not attempt to teach others to believe a thing that he did not believe himself—so he changed his course of life and was admitted to the Bar and entered upon the practice of the law, which vocation he pursued until his health entirely failed him.

With his nervous system shattered and constitution completely destroyed he started from Kansas City in May, 1912, for Denver, Colorado—which city had been his residence for some years—on arriving at Wray, Colorado, the altitude proved too high for his shattered nervous system so he retreated to Hastings, Nebraska, where he spent the summer. While there this Work was dictated in a sick room, a page or two at a time, as he could collect strength enough to express his ideas and thoughts. He has not possessed the physical strength to read his own manuscript and has had to depend on others to do this for him. If there be immaterial clerical errors in the work this explanation must be satisfactory to the Reader until they can be corrected in another edition. If there be mistakes or errors—they are clerical and immaterial. The fundamental ideas of the Author are expressed as he desired them.

Some may call this Work vulgar. The Truth can never be vulgar. To the clean, the Truth is always clean. We have dealt with the Truth as it is in God's Word in as chaste terms as honesty of purpose would permit.

A word personal as to the Author may not be out of place here, as he will probably be in his grave when this Work reaches the public. He was born on a plantation in North Carolina and is the youngest child of Ruffin R. and Malissa Tapp, and has one brother, L. P. Tapp, Kinston, North Carolina. His mother's maiden name was Dunnagan. Both paternal and maternal sides of his family were slave owners and planters. They belonged to that civilization which challenged the world for morals, honesty and intelligence—and which prevailed in the South previous to the Civil War—and has now passed into history. He was born in a southern

mansion—but by reason of the death of his parents when a child and the destruction of property values by the Civil War—had the life of an outcast waif during his boyhood. He was graduated in 1892 from Furman University, South Carolina, and entered upon the practice of law.

In 1910 while he was sick unto death in California his name was presented to the President for appointment to the Circuit Court of Appeals of the Eighth Circuit, but his health was in such a condition his name could not be pressed by his friends. After he has gone and is sleeping in the grave those who disapprove of this Work no doubt will denounce him as a moral pervert—as a mad man—and a fool; that the truth may be known as to him and his character in the appendix of this Work may be found extracts from letters addressed to the President of the United States by the leading men of the country requesting his appointment to the Federal Bench.

The Author has not attempted to make this a work of literature, but to express The Truth. If there be repetition, it is because he wanted to impress the idea and thought.

He is grateful to Mr. W. H. Lanning of Hastings, Nebraska, who was good enough to have the Manuscript to this Work transcribed for the publishers.

SIDNEY C. TAPP.

PREFACE.

(To the Second Edition.)

Since writing the First Edition of this Book, over two years ago, the Author—by living the Truth taught therein—has gained much in health and strength, and his Spiritual vision and understanding has unfolded greatly.

Chapters one and twenty-two to thirty-four of this Edition inclusive, are the results. The other chapters, herein, constituted the First Edition, and they have been greatly revised in this Edition. In the chapters which compose the First Edition, the Author used the terms—Innate, Intuitive, Spiritual, and Subjective Minds as synonyms, and the terms Educated, Natural, Carnal, and Objective Minds as synonyms. In the New chapters of this Edition, the Author has used the terms Immortal and Spiritual Minds as synonyms and Mortal and Material Minds as synonyms. The terms Innate, Intuitive, and Subjective, Immortal and Spiritual Minds are used to convey the Idea of the Mind of the Soul—and the terms Educated, Natural, Objective, Mortal, Carnal and Material Minds are used to convey the Idea of the Mind of the senses—the flesh.

During the revision of this Work, the Author did not have the money to employ a stenographer to preserve his ideas and reduce them to orderly fashion as they came into his mind. He has been compelled to go from place to place and secure a stenographer an hour or two here and there—frequently exchanging a book as compensation for an hour or two of clerical help. The Work is not, therefore, as ornate, orderly and systematic as it might be. The purpose of the Author has been, while laboring under this great disadvantage, to place Ideas in the Work so as to make the reader think and to awake sleeping humanity to the Truth of the Bible, rather than to give the public

a Work of Art. We have placed a book within a chapter at times. This has not been done without a purpose—we had a subject in mind, when writing a chapter, and we wished to cover the Idea. We have frequently presented the same subject matter from different viewpoints—in different chapters. We had a purpose in doing this—we were writing for the educated and the non-educated—the layman and the professional man—and we had to compromise our style and treatment of the subject matter, so as to be clear enough to convey our meaning to the layman, and non-educated, and yet sufficiently academic to hold the attention and interest of the man of letters. To write for the "mixed" audience is no easy undertaking. We hope the Book, as Revised, will arrest the attention of the public and cause men to study the Bible from the viewpoint of sex. When the world comes to realize that the Bible is a book of sex and that the sex Senses control the Mind, and that all sin is within the Mind as influenced by the sex Senses, and that diseases mentally and physically are the results of Sin, the Bible will not be a Book of doubt. The Truth of the Bible and the Truth of Revelation is the Truth of Nature. Wherever, we have used the phrase "the Man made in God's Image" in this Work, we mean thereby, the man that is spiritually conceived by the Divine Mind.

Sincerely,

SYDNEY C. TAPP.

Kansas City, Mo., 1915.

CHAPTER I.

THE REAL AND THE UNREAL.

"God is Truth," Exodus 34: 6; John 7: 17; John 17: 3; John 1: 17; Rev. 15: 3; Rev. 16: 7. Truth is Reality and the correct association of Ideas, and God is the Reality of the Universe—Mind, Spirit—and He as Mind and Spirit is the only Reality in the Universe. All that appears other than God—Mind—Spirit—is Unreal and Error; and does not exist in Fact and in Reality. It only exists in consciousness of the Senses, in the Absence of God—Mind—as Reality in the consciousness of the Soul. It appears to the Senses, but does not exist as a Fact in the Real—in Mind and Spirit—Truth is Real, and the correct association of Ideas—God is Spirit and the correct conception of God is Spiritual, and only Spirit is Real. The conception of the Senses is matter, unreal and error.

"God is Life," Gen. 2: 7; Job 12: 28; Ps. 36: 6; Dan. 5: 56; Acts 17: 28; John 6: 54; John 10: 28; John 17: 3; Jude 2. God is the only Life in the Universe and Life is Real—Mind, Spirit, Truth—all appears other than God is of the Senses and is Death. The Absence of Life—Mind—is Death. Death is the Absence of God in the Consciousness of the Soul. Life is Real—Mind—and Death is of the Senses and Unreal. Life is Truth Spirit, and Death is Error—the Senses. God is Light. Gen. 1: 3; Jeremiah 31: 35; Ps. 4: 6; Ps. 27: 1; Isaiah 9: 2. Darkness is the Absence of Light. God is the only Light and Reality, Truth and Life. God is the all Light and the only Life of the Universe; and Darkness is the Absence of God as the Reality and Light of the Universe. Darkness is the Absence of God as the only Light in the Consciousness of the Soul. Christ is the Light of the World. Luke 2: 32; John 1: 4; 3: 19; 8: 12, 12: 35; Rev. 21: 23. The Christ is the Light of the World, because He is the Expression of God as the All Life, Truth,

Reality and Light of the Universe. God is Spirit. John 4: 24; 2 Cor. 3: 17; 1 John 4: 2. Spirit is Life and the Absence of Spirit is Matter and Death. Matter and Death, therefore, is Unreal to God, and do not exist in the Reality and the Consciousness of God as The Spirit and Life of the Universe. God is Love, 1 John 4: 7-8; 1 John 4: 16-18; 1 John 3: 10. All that exists in the mind of God is Love. Malice and Jealousy do not exist in the Consciousness of the Reality of God as the all Truth and Life. Malice and Jealousy are in the Sex Senses of the Mortal Creation, the Absence of God as the only Life, in the Consciousness of the Soul.

Error—the Senses—is the Absence of Truth and does not exist in the Reality of God as Truth—Mind. 1 John 4: 6; Jude 1; James 5: 20; James 2: 3-17; Mat. 27: 64; Eccles. 5: 6; Ps. 19: 12. There can be no Error in the consciousness in the presence of God. Error—the Senses—only exists in the consciousness of the Soul, when God as the only Life is Absent from the consciousness of the Soul; as God the Truth of the Universe, and the Reality of all Life comes into the consciousness of the Soul—the Soul has Life and the Senses—Error—Death, disappears from the consciousness of the Soul. Darkness is the Absence of Light and of Life, John 2: 9; John 1: 5; John 3: 19; John 12: 25; Genesis 2: 17. In the Presence of God as Light there is no Darkness. The soul that is conscious of God as Life does not know Darkness and Death. Darkness and Death only exist in the consciousness of the Soul in the Absence of God as Truth and Life in the Soul. Evil—the Senses—is the absence of Good—Spirit in thought. John 3: 20; John 11: 18-23; Luke 16: 22; Mark 9: 39; Mat. 5: 46; Gen. 6: 5; Mat. 9: 4; Isaiah 1: 4.

Evil—the Senses—exists only in the Absence of Good—Mind and Spirit in thought. Evil cannot exist in the consciousness of the Soul—when God is Present as Good and Life in the consciousness of the Soul. The Real is God, as the all Life, Mind, Spirit, Truth and Life of the Universe. The Unreal is the Absence of God—the Senses—in the consciousness of the Soul, as God the all Life, Reality, Truth and Light of the Universe, comes into the Soul, it partakes of Life—hence to know God is Life Eternal. The Unreal only exists in consciousness,

when Soul is cast out from the Presence of God as the Reality of the Universe. God is Spirit and the Unreal is matter. God is Good—Mind—and the Absence of God is Evil—the sex senses—or the Unreal. God is Life and the Absence of God is Death—Sensuality, the Unreal. God is Light and the Absence of God is Darkness, Lust the Unreal. God is Truth and the Absence of God is Error, the Lust senses, the Unreal. Sin is the Absence of God as Life in the consciousness of the Soul, the Lust and Sex Senses. Sin is the soul coming short of the Glory of God, as the all Life and Reality of the Universe. Sin is Unreal and does not exist in the Presence and consciousness of God as the Life of the Universe. Sin originated in rebellion against God as the all Holy and Perfect Life of the Universe, and the Spiritual beings whom He created in his Image were cast out from His Presence, as the all Life of the Universe, for having rebelled against His all Perfection and Holiness. This Mortal Creation does not reflect God's mind, it is Unreal to the mind and consciousness of God. It reflects the mind of these sinful beings, who are in rebellion against God. It reflects sin—the Soul being conscious of the Lust of the Flesh—the Senses—that state of consciousness of the Soul that is not in harmony with God as the All Wise Creator. Man was made in God's Image and was only conscious of God as the Reality and the Life of the Universe, until he became conscious of the Unreal, the Lust and Sex Senses. He only knew God—Good—he was conscious of God as Spirit and Life only, and God told him the moment he partook of Evil—the Senses—the Lust of the Flesh—he should know Good and Evil. Evil was the sex nature of the Mortal Creation—the sex senses of the Mortal Creation is the veil that separates the Soul made in God's image from God as Life, and Prevents the Soul from reflecting God as Life, which is Death. The Soul became conscious of the Unreal—the Senses—and lost the consciousness of God as Life by the coming into the consciousness of the sex senses of the Mortal Creation. There is no sex in spirit Life, and no envy and jealousy there. All Mortal Creation is controlled by the law of sex, and governed by the law of jealousy, which is of the sex Senses. This is the Unreal, Darkness and Death. It is the Absence of God in the consciousness of the Soul. It does not exist

in the Presence of God as the Reality, Light and Life of the Universe. All Evil, Darkness, and Death is of the Sex Senses—It is the Absence of God as the All Good, Truth, Reality, Spirit and Life of the Universe from the Soul. It is the Soul being cast out from the Presence of God, the All Life. It is a Negative and not a Positive quality. Death is the absence of Life; and Darkness the Absence of Light, and Evil the Absence of Good, and Error the Absence of Truth, and the Unreal—the Senses—the Absence of the Real—God, Life as the All Mind and Spirit.

God made man in His Image; God is Life—man had no inherent Life, therefore man reflected life. God is Truth—the correct conception of Life, therefore man reflected Truth, the correct conception of Life. God is Light, therefore Man reflected Light, God is Spirit, therefore man reflected Spirit. But when this man, whom God made in His Image became conscious of the Sex Senses, of the Unreal, matter, he lost the Image of God and ceased to reflect God as the Truth, Light, Spirit and Life; man ceased to have the correct conception of Life. He was driven out of the Garden, out of the Presence of God, as the only Reality and Life; into the consciousness of the sensual—the Senses—the Unreal, the Mortal; and the carnal thoughts of the senses of the flesh flowing into the Soul, constituted the flaming sword which turned every way to separate man as a spiritual being from God, the only Reality, Life, Light and Truth of the Universe; man had no inherent Life. He only reflected God, the only Life, and when man lost the image of God he died. Man was in outer darkness, separated from the Presence of God, and in the consciousness of the Unreal, the senses, and spiritually dead. All sickness and disease and death exist in the Unreal—in the Sex and Lust Senses—in the Mortal Mind—in the absence of the Presence of God as Life—for the want of the consciousness of God as Life in the Soul. Sin and sickness are one in essence, without Sin there can be no sickness and disease. God told man that the moment he touched it he should die—the moment the Soul became conscious of the Lust of the Flesh, that man should be separated in mind and thought from God as the only Life of the Universe and should die. There is no sin, except in the Lust

of the Flesh. The serpent was Lust and Sensuality, and the serpent's poison is death to the Soul and to the Body.

There is no Sin, Sickness and Death in the Presence of God as the All and only Life. The Soul was not conscious of Evil—the Senses—until it became conscious of the Lust of the Flesh—the serpent sensuality. And then the Soul died spiritually and man was told that he was taken from the dust and to dust he should return. All disease and sickness are inherent in sin. A Soul that is absolutely pure, living above the Lust of the Flesh, in mind and thought and in the Presence of God and in the consciousness of God as the All Holy and Perfect Life, has complete power over sin and sickness and death. By the power of this Truth the Christ healed the Sick and raised the dead.

Life is Real, Death is Unreal; Life is of and from God; Death is the Absence of God, as the All and Only Life.

God and all of His Spiritual Creations is Life and Reality. Matter and the Mortal Creation is Death and Unreal. They are of the Senses, and only exist in the Absence of God, in the Conscious Mind and the Soul, as the all Life and Reality of the Universe.

God and the Lord God in the Story of Creation and the Garden of Eden, as told in Genesis, are used as Terms to express the Presence of God as Reality, Light and Life, and the Absence of God as Life—Darkness and Death—the Unreal—the Senses. God, as used in the narrative, is the Divine Mind, the Light and the Life and the Reality of the Universe; the Lord God is the Absence of God as the All Light, Life and Reality of the Universe —the Senses. It was God—the Word—the Reality, Light and Life of the Universe that created all that was created and this creation was Real—Spirit. It was the Lord God that created the Unreal—Matter—the Senses—the consciousness of matter did not exist in the Ego of the Spiritual Beings that God created in His Image until they sinned against God as the Author of all Life, and then He withdrew Himself from them as Life, and they ceased to reflect Him as Life—they were in outer Darkness, and dead spiritually—conscious of matter and Death —the Sex and Lust senses—the Unreal, which the Lord God had created. The Lord God is the Absence of God as Life—the Senses. This Unreal state of con-

sciousness came into existence through the rebellion of the Spiritual Beings whom God created in His Image, and this Unreal state of consciousness existed when God created Man in His Image. The Creation of the Lord God—the Unreal—the sex senses of the Flesh—the Absence of God in consciousness, existed when God created man in His Image, and the man that God created in His Image was told not to eat of this state of consciousness, not to indulge the senses—the Lust of the Flesh—but to overcome it, and by yielding to it, he partook of darkness and death, and was cast out from the Presence of God as Life, and ceased to reflect God as Life.

It was God and not the Lord God, who said, "Let there be Light and there was Light." It was the Presence and the Expression of God as the All Reality and Light of the Universe that spoke Light and Life into existence. It was God not the Lord God who said, "Let us make man in our Image, and likeness." And it was God and not the Lord God who created man in God's Image; 1 Gen. 26: 27. It was God the Reality and Life of the Universe—the Divine Mind and not the Lord God—the Senses—the Absence of God as Life, that said, "Ye shall not eat of it, neither shall ye touch it lest ye die." It was the Divine Mind that said, "Ye shall not indulge in the Lust of the Flesh, but if you do you shall die" Gen. 3: 3. The serpent said, "That it was God," the All Reality and Life—the Divine Mind, and not the Lord God—the absense of God, as Life, the Unreal—Senses—"that doth know that in a day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good—Spirit—and Evil—the Senses;" Gen. 3: 4. It was God the Presence of the All Life—the Divine Mind, and not the Lord God—the Absence of the All Life—the Senses—who pronounced His Creation "Good and very Good"—Spiritual and very Spiritual. It was God the All Life and Mind that blessed man that He had made in His Image and told him to be Fruitful and to bring forth Spiritual fruit unto the Father of Life and Spirit and to multiply and increase spiritually until man should refill and subdue the earth—the Senses—the flesh, Darkness and Death, with Light and Life of the Father, as the All Light and Life, until the Real, the Spiritual, should abolish the Unreal—the Senses—from conscious-

ness. It was God, the Divine Mind and not the Lord God, who commanded Man that he had created in His Image to increase spiritually and overcome sin—the Senses—that then existed.

It was the Lord God—the Absence of God—the Divine Mind, as the All Life—that created matter, the Unreal—Gen. 2: 5. It was the Lord God, the Absence of God, as the All Life and Reality, and not the Presence of God, as the All Life, that made Mortal man, Adam and Eve, the Sex and Lust Senses of the Flesh—Gen. 2: 7. It was the Lord God and not God, that created the Mortal Creation, Sex—Gen. 2: 9. It was the Lord God and not God that said, "It was not good for Mortal man to be alone"—the carnal needed the carnal—Gen. 2: 18. It was the Lord God and not God, that caused a deep sleep to fall on Adam, the Mortal man—the Sex Senses of the carnal man. It was the Lord God and not God that created the serpent in the Garden—the Lust and Sex Senses of the Flesh—Gen. 3: 1. It was the Absence of God as the All Reality, Light and Life that created the serpent in the Garden, and His Absence from the consciousness of the Souls of Men—has created the serpent in the Souls of Men in all days. It was the voice of the Lord God and not the voice of God, that Adam and Eve heard in the Garden, after they had eaten of the forbidden fruit—Gen. 3: 8. It was the Absence of God as All Reality and Light and Life and Truth, withdrawing Himself from their Souls as Life, that caused Adam and Eve to hide themselves from the Lord God—to seek Darkness and Death. It was the consciousness in the Soul that God was withdrawing Himself as the Light and Life from the Soul that made the Soul conscious of Darkness and Death. When God was manifested in the Soul as Life, the Soul had the correct conception of God as Life. When God was withdrawn from the Soul as Life the Soul worshipped the senses as gods. And in all days as men have indulged the Lust of the Flesh, the serpent—Sin—they have felt God withdrawing Himself from their Souls as Life; and have heard the voice of the Lord God—the Absence of God as Life from their Souls speaking unto them, and their Souls have wandered in outer Darkness and Death, ceasing to reflect God as the only Life, and have worshipped the Senses as

Death. It was the Lord God and not God—the Absence of God in the Life of the Soul—that called unto Adam and Eve to answer for their sins. It was the Absence of God as Life in the Soul that caused them to realize that they were dead spiritually. When their Souls ceased to reflect God as the only Life, they were conscious of Death—Gen. 3: 9-13. It was the Lord God and not God that cursed the serpent and the earth, sin and the flesh, and put enmity between the woman and the serpent; and the seed of the woman and the seed of the serpent, and said unto the woman, "She should bring forth children in sorrow" and unto Adam that the ground (flesh) was "cursed for his sake; and unto dust he should return." Gen. 3: 4-19. It was the Lord God, the Absence of God, as Life in the Soul as the result of Sin, that pronounced the verdict of Darkness and Death upon man. It was the Lord God—the Absence of God, as the All Life in the consciousness of the Soul, and not God the All Life in the Presence of the Soul, that turned them out of the Garden of Eden—from the Presence of God as Life into a state of the Senses—where Soul ceased to reflect God as the only Life. It was the Lord God—the Absence of the Presence of God as the All Life in the Soul—that placed the flaming sword at the Garden—Lust of the Flesh, which turned every way, and the cherubim (the Sex and Lust Senses) at the East of the Garden to keep man from the Tree of Life, from the conscious realization of God as Life; and not God the ever Present and all Life—Gen. 3: 23-24.

Since the creation of the Unreal, the Sex and Lust of the Flesh—as result of Sin, all Mortal creation has travailed and mourned, and waited for the day of deliverance—from the Sex Senses—waiteth for the day when the Father shall again manifest Himself as the All Reality and Life. Since rebellion and sin, when God withdrew Himself as Life and Reality—Darkness, Death and the Unreal have hovered over the Souls of men spiritually dead—the serpent—sex—the lust of the flesh has poured its poison into the Souls of men and they are unconscious of God as Life—do not reflect Him as the only life. The Christ came to call them back to Life from the Unreal to the Real, from outer darkness to the Presence of God as Life. His Church is composed of souls that have been

called back to Life—to the Presence of God as Life. The word church comes from the Greek term Ecclessia—to call out—the Souls that have been called out from Darkness and spiritual death of the Senses to the Light and Life of Spirit, into the Presence of God as the only Life, constitutes the Church. They are elected—they are the "elect" —they have been called out from the Unreal—the Senses —Death, to the Real—Life—Spirit—and that old serpent, the lust of the flesh, "that would deceive the very elect if it were possible," would call these souls back from the Presence of God as Light and Life into outer darkness and death of the Senses of the Flesh. The Soul that has been called out from this Night of Darkness and Death of the Unreal into the Presence of God as the All Reality and Life lives in the conscious realization of God as Life, and has complete power over the serpent, lust, sin, sickness and death. Such a Soul is of the seed of Abraham, Isaac and Jacob—is a Christian. The Christ said "In my name ye shall tread upon serpents, (carnal thoughts) heal the sick and raise the dead." In His name the Unreal —the Senses—Darkness and Death surrender to the Real—Spirit—Light and Life, to God—the Divine Mind— the only Life.

The Heavens and the Earth shall pass away—the Earth that the Lord God cursed—the Flesh—the dominion of Sex—the consciousness of the Soul that God as the All Life is Absent from the Soul as Life. The consciousness of the serpent and matter—the Unreal shall cease; and we shall behold a "New Heaven and a New Earth"—a Spiritual Heaven and a Spiritual Earth—Spirit and Life—the consciousness of the Presence of God as the All Life in the Soul as Life. The Real—Spirit and Life—shall be ushered in and the Unreal—Senses—matter and death—the Sex Senses—shall be banished from consciousness of the Soul. God as the All Mind and Life shall be Present in the Soul as Life, and not the Lord God—the Absence of God as the All Light and Mind form the Soul. The Creation of the Lord God shall pass away—Sex—the Senses—that which appears and is not Real, and the creation of God, that which is Real—Spirit and Life, shall be ushered in as Eternal Day, and there is no Sex and Death in that land of Life. The Unreal—the Senses—the Consciousness of

Sin—Sex—sickness, matter and death in the Soul, cannot exist where the Reality of God as the All Life and Light is Present in the Consciousness of the Soul. The Unreal gives way to the All Life. Error is the Absence of Truth; Darkness is the Absence of Light; Death is the Absence of Life; Sin—the Serpent—can only exist in the Consciousness of Soul, in the Absence of God as the All Holy and Perfect Life—from the Soul.

Man has not any inherent Life. But in the Presence of God—man reflects God—the All Life. The Serpent—Lust—is the veil that separates man from the Presence of God—the All Life—which is Spiritual Death. Truth is Reality and the correct association of Ideas. When the Serpent is absent from the Consciousness of the Soul man realizes God as Life and conceives God as Mind—Spirit and Life. When the Serpent is present in the Consciousness of the Soul, man is conscious of the senses as Death and conceives the senses to be real and worships them as gods—as Death. This is the incorrect association of Ideas. It is the conception of Life in matter—in the senses—The misconception of the Unreal for the Real—the senses for Spirit.

CHAPTER II.

CREATION.

Creation is of dual nature—Spiritual and Physical. There is a mental and a physical; a spiritual and material man, a physical and a metaphysical man. The spiritual man is immortal; the physical man is mortal; the spiritual man is made in God's image; and the physical man is contrary to and the opposite of the spiritual man. The spiritual man cannot know the material universe. Neither can the material man know the spiritual universe. The physical and material man has his physical universe. The physical and material man has his physical senses by which he knows and realizes the physical universe—the senses of touch, sight, hearing, smell and taste. Likewise, the spiritual man has his spiritual senses through which he knows, understands and realizes the spiritual universe. In reality there is but one man, and he is spiritual, and one Creation and that is spiritual. The physical man and Creation is the result of sin. The Absence of the real in mind.

It is impossible for the spiritual man to understand, comprehend or know the physical and material universe through the spiritual senses. Likewise, it is impossible for the physical and meterial man to know, comprehend and understand the spiritual universe through the physical senses. The physical universe is controlled by sex, and there is no sex in spirit.

The spiritual and the physical creations—or rather the spiritual and physical worlds, for each is separate and distinct and the physical is the manifestation of the spiritual, or to be more exact, the like of the spiritual, constitute the dual creation or dual existence. To be more exact, the spiritual universe is selfexistant, or what the scholastic world calls "God," and is the Creator—by the scholastic world we mean man-made theology. The physical universe is the product of the energizing force of the spiritual universe and is the creature. In other words, the spiritual world is the Creator and immortal, the

material universe is the creature and is mortal. The physical universe exists for the want of spirit in mind and thought.

The physical man is a part of the material universe and the spiritual man is a part of the spiritual universe. Therefore, the spiritual man is immortal and the physical is mortal. When the spiritual universe is unfolded into complete consciousness, the material universe will cease to exist in consciousness.

It is with this dual existence or creation that the Bible deals. The Book includes both the physical and the spiritual man. From Genesis to Revelation it deals with the story of the spiritual and physical nature of man. The infidel and the agnostic and the atheist says he does not believe in the Bible because he cannot understand it; the theologian instead of admitting that the charge that the unbeliever makes is the strongest argument in favor of its divine authenticity, undertakes to answer the charge by showing that the Bible is comprehensible. The unbeliever makes an issue, but the theologian does not join issue correctly with him. There are two minds—the innate or the spiritual mind and the educated or physical mind. The Spiritual or Innate cannot comprehend physical things; neither can the educated or material mind comprehend spiritual things. Part of the Bible is addressed to man's spiritual mind and cannot be comprehended or understood by man's material or educated mind. The other part of the Bible is addressed to man's physical nature and is a judgment of condemnation of his educated and physical mind—or as Paul puts it, his carnal mind, which is foreign to his spiritual mind and nature.

Without this dual conception of the Bible and the correct conception of the dual nature of man there can be no correct understanding of man's spiritual and material nature and of the Bible, which is a true picture of both his physical and spiritual natures.

As man comes into the consciousness of his Ego—real self—he reflects the image of God—and the material universe become unreal to him. The Innate or Spiritual is the the only real mind.

Educated mind is the mind of the senses, and is controlled by sex, and there is no sex in soul or real life.

CHAPTER III.

THE FALL OF MAN.

In the beginning we are told that God created the heavens and the earth. Before the creation of the material universe matter did not exist. All existence was spiritual. Matter, therefore, is the creature and the spiritual universe the Creator. But since the Creation the spiritual and the material universe have existed as facts. The material creation came into existence as the result of sin, and is controlled by sex, which separates the man made in God's image from God and the spiritual universe.

In the story of creation we are told—in the allegorical language and in imaginative terms of the Oriental tongue and mind—how God—the Spiritual Universe—created something out of nothing; how the Spiritual Universe produced the material universe. This material universe is the absence of God's mind in consciousness.

Then after the narrative of the Creation of the material universe we have the story told to us, in Oriental terms and language, in detail, of the creation of the animal kingdom—man being a part thereof, but the highest type of same. It is not material whether God created the universe immediately or was billions of years in completing the Creation.

We are told in the narrative of the creation of the animal kingdom that God created man out of the "dust of the earth" and we are told that "Unto dust he must return." That is, out of the chemical elements of the material universe the physical man was produced with the seeds of decay and death in the physical man and unto these chemical elements of the material universe after dissolution from the spiritual man he must return lifeless. That is, the physical man must die.

In this story of Creation the narrative tells us, that after God—the All Wise Mental and Spiritual Universe

—Being—had created the material and physical man out of the chemical elements of the material universe—He breathed into him the breath of life. But man, as the image of God, existed before he became conscious of matter.

Here is where the spiritual and physical natures of man united and he became a living soul—the Story tells us that here is where the union of the spiritual and physical man was consummated. Dissolution of this consummation of the spiritual and material man is what we call death; the physical man returns to the chemical elements of the earth from which he was made, and the spiritual man returns to the spiritual universe free from his bondage to the physical man.

We are told in the narrative of Creation that God created man in His own image. That is, that the spiritual life which was breathed into man became a living soul. The Spirit was the real man.

The Biblical story tells us that God created Adam and Eve and placed them in the Garden of Eden where was the apple which was the forbidden fruit and they were not to eat thereof. The narrative tells us that the moment they ate of this fruit they would know good from evil. It was the "forbidden fruit," so the story tells us.

The dogmatic theological world has handed this down to the generations of men as literal history. The theologians have preached that there was a literal apple which grew upon a literal tree in a literal Garden of Eden and this apple was to test man's obedience to God's command. The Biblical history reads: "And the Lord God took the man and put him into the Garden of Eden to dress it and to keep it, and the Lord God commanded the man, saying: 'Of every tree of the Garden, thou mayest freely eat; but of the tree of knowledge of good and evil, thou shall not eat of it; for in the day that thou eatest thereof thou shall surely die.' And the Lord God said: 'It is not good that man should be alone; I will make him an helpmeet for him." God; good—spirit created man—who is spirit—the Lord God; here is the voice of mortal man and this voice drove him out of the Garden of Spirit into the land of the senses.

"And the Lord God caused a deep sleep to fall upon Adam and he slept; and he took one of his ribs and closed

up the flesh instead thereof; and the rib which the Lord God took from man, made he a woman, and brought her unto the man. And Adam said: This is now bone of my bone, flesh of my flesh; she shall be called Woman because she was taken out of Man. Therefore, shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh. This was the voice of mortal man speaking to the soul. And they were both naked, the man and his wife, and were not ashamed.

"Now, the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman: Yea, God hath said, ye shall not eat of every tree of the Garden. And the woman said unto the serpent: We may eat of the fruit of the trees of the Garden, but of the fruit of the tree which is in the midst of the Garden God has said: Ye shall not eat of it; neither shall ye touch it, lest ye die. And the serpent said unto the woman: Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil." "And when the woman saw that the tree was good for food, and that is was pleasant to the eyes, and a tree to be desired to make one wise, and she took the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked, and they sewed fig leaves together, and made themselves aprons." Lust—the Serpent is more subtle than any other faculty of mortal mind.

Thus is recorded in parts of the second and third chapters of Genesis in Oriental style the allegory which relates the first overcoming of the spiritual man by the physical man and which theologians commonly call the Fall of man, and during the generations of men they have misunderstood it and erroneously interpreted it to the sons of men. This allegory is told in the literary style of the time, place and people, and relates the great moral of the struggle and war between the physical and spiritual man. The story says: "Therefore, a man shall leave his father and his mother and shall cleave unto his wife and they shall be one flesh." It does not say they shall be one spirit, but one flesh. The truth intended to be conveyed by the story being this: That in the union of the male and the

female you have the physical unit. That the sexual relation between sexes is the most binding tie of the physical creation and by means of sexual relations new physical life is generated and produced. The story continues, "and they were both naked—the man and his wife—and they were not ashamed"that is, the spiritual man had not been overcome by the physical man because they had not had sexual realtions. In thought the soul was pure. ("The fall of man" as termed by the theologian had not yet taken place). But in the seventh verse of the third chapter of Genesis we have the Fall of man as termed by the theologians complete: "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." In the twenty-fifth verse of the second chapter of Genesis they "were naked and not ashamed"—sexual relations had not taken place between them. The spiritual man had not been overcome by the physical man. They became one in flesh as a result of sin.

In the seventh verse of the third chapter of Genesis, we are told—"and the eyes of them both were opened and they knew that they were naked and they sewed fig leaves together and made themselves aprons." Here sexual relations had taken place between Adam and Eve—the spiritual man had been overcome by the physical man. "The Fall of man," as termed by scholasticism was now complete. The spiritual man was now protesting against the depravity of the physical man. Their flesh had "now been made one." But their spiritual natures rebelled, for there was no spiritual union there. "The flesh," which the scholastic theology sacriligiously for centuries has been attempting to consecrate at the altar, "had been made one" and their spiritual natures were protesting against the power of the flesh.

And the story continues: "And they heard the voice of the Lord God walking in the Garden in the cool of the day; and Adam and Eve hid themselves from the presence of the Lord God amongst the trees of the Garden. And the Lord God called unto Adam and said unto him: Where art thou? And he said: I heard thy voice in the Garden, and I was afraid, because I was naked; and I hid myself. And He said: Who told thee that thou was naked? Hast thou eaten of the tree, whereof I commanded

thee that thou shouldst not eat? And the man said: The woman whom thou gavest to be with me, she gave me of the tree and I did eat. And the Lord God said unto the woman: What is this that thou hast done? And the woman said: The serpent beguiled me, and I did eat. And the Lord God said unto the serpent: Because thou hast done this thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life, and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise his heel." It is the Lord God, mortal mind that is speaking to the soul and not God, the Divine mind. It was the mortal mind that turned the soul out of the Garden—the Lust senses and not the Divine mind.

The Serpent in this allegory, of course, represents Eve's sexual passion. The Oriental sytle of expression and figurative language took the most poisonous of all the reptile creation to convey the idea of the anti-spiritual nature of the material man and the means of generation and perpetuation of the physical man; namely, sexual passion.

But the story continues: "Unto the woman He said I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying: Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." There was not any propagation in the flesh until the man made in God's image partook of sin.

We notice here in this story that immediately after the "fall" as preached by the theologians—but, as a matter of fact, immediately after they had sexual relations—God said unto the woman: "I will greatly multiply thy sorrow and thy conception." The conception and birth of the physical man is immediately connected with the union of

their flesh. And God also said unto Eve: "In sorrow thou shalt bring forth children." Here we have in Holy Writ, God pronouncing his wrath upon the physical birth. The very thing that theologians during the centuries have been trying to make sacred at the altar—the physical marriage of the sexes for the purpose of sexual indulgence—God Almighty has pronounced His wrath upon. The physical birth which theologians have attempted to make holy, God Almighty has declared to be anti-spiritual and has issued His decree to the mothers of humanity for the sin of the physical conception—"Thou shalt bring forth children in sorrow." All conception originally was intended to have been spiritual. There was not any carnal conception until after sin touched the soul in mind and thought.

Every ache and every pain of the mother in child birth is according to the immutable law of God's decree and is the everlasting testimony of the sinful nature of the physical conception and birth of the material man.

The increase that the man made in God's image was commanded to bring forth, was a spiritual increase, and the fruit was spiritual fruit—and the earth that he was commanded to refill and subdue was the flesh. Sin existed at the time God made man in His image and God commanded man to overcome this sin and subdue the earth—the flesh and not to yield to it.

CHAPTER IV.

THE GARDEN OF EDEN.

There is nothing holy as to the physical union of the sexes and there is not anything sacred about the physical birth—and all the teachings of the rationalist and scholastic theology cannot make this true. The Divinity of the very Christ depends upon the anti-spiritual nature and the unholiness of the union of the sexes—physical conception and material birth—as we shall hereinafter show.

But let us follow the Story of the Garden to its conclusion: "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground—the flesh—for thy sake; in sorrow shall thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; in the sweat of thy face shalt thou eat bread, till thoure turn unto the ground." Man needed no material food until sin touched the soul; "for out of it wast thou taken; for dust thou art and unto dust shalt thou return." As soon as man sinned he needed material food to feed the sex faculties.

Adam here "hearkened" unto the voice of his wife and ate of the forbidden fruit. In other words, he yielded to Eve's sexual influence over him and had sexual relations with her. "The voice" was her sexual power and the "forbidden fruit" was sexual relations. The female is the negative and drawing force in the mortal creation—Eve tempted Adam—and as a penalty for having yielded to the carnal mind and the material creation Adam is told that he was taken from the dust and to dust of the earth he should return. Of course, it is the physical man that God declares shall return to the "dust," not the spiritual man made in God's image. It was the physical man that had sinned and it was the physical man that must return to

dust. The spiritual man made in God's image, when He breathed the breath of life into the physical man, protested, and rebelled against every violation of the spiritual law when the physical man sinned in the sexual realtion and when Adam and Eve—the first man the first woman—knew each other sexually. And the spiritual man has been protesting and rebelling against the sexual relation by which the material man is conceived and brought forth during all the generations of men and will unto the end of time. The spiritual man and the mortal man is represented in two voices, God and Lord God. Because the material man and his conception and birth are anti-spiritual and in violation of every spiritual law—therefore, he is mortal and must return to dust. The spiritual man is the immediate creation of the great "I Am." I am, the Ego in us is, a part of the great "I Am,"and made in God's own image, and when individualized into an individuality can never die. Upon the statement of these two truths—the dual creation of the material and the spiritual man—depends the truth of the Immaculate and supernatural Conception—the Divinity of Christ, and the truth of the Christian system.

In the twenty-fifth verse, second chapter of Genesis, we are told: "And they were both naked—the man and his wife—and they were not ashamed." We observe that this was before they partook of the forbidden fruit—before the spiritual man had yielded to the fleshly man. Now, the serpent was more subtle than any beast of the field—which the Lord God had made—and he said unto the woman: "Yea, hath God said, ye shall not eat of every tree of the Garden"—of course, the serpent here spoken of was the sexual passion of the woman; and the serpent is used as the most poisonous of the reptile creation to convey the idea of the poisonous and deadly nature of the material creation as represented in sexual passion by which the animal kingdom of the material creation is generated and perpetuated. The carnal mind spoke to Eve here, as the Lord God. The Divine mind spoke to her as God—Good—Spirit—Life, and told her if she eat of it she should die. These two minds are within us all. One is death and the other is life. Genesis, third chapter and second verse: "And the woman said unto the serpent, we may eat of the fruit of the trees of

the Garden; but of the fruit of the tree which is in the midst of the Garden. God hath said, ye shall not eat of it lest ye die." Here, in this verse, we are told that the material creation has inherently the seeds of death in it. It is anti-spiritual and must die. Spirit is life—matter is death. The moment the first man and the first woman ate of or touched the fruit of this tree—i. e., had sexual relations—the means whereby the physical man is generated—they were one and did become conscious of the nature of the conflict between the spiritual and the material man; and, that the spiritual man is life—and that the physical man is death; they knew the difference between the Spirit and matter and that Spirit is life and that matter is death. "And the serpent said unto the woman, ye shall not surely die, for God doth know that in the day that ye eat thereof, then your eyes shall be open and ye shall be as God, knowing good and evil." Here we have the woman's sexual passion; represented by the serpent speaking to her through her physcial nature and flesh overcoming the Spirit; and every mother from the first woman has had the serpent to speak to her and has felt the influence of the deadly poison of the fleshy nature over the spiritual nature and will until the end of time. Good and evil is the soul which was made in God's image becoming conscious of the sex senses. "And when the woman saw that the tree was good for food and that is was pleasant to the eyes and a tree to be desired to make one wise, she took of the fruit thereof and did eat and gave also unto her husband, who was with her, and he did eat." The fruit of the tree which was pleasant to the eyes of the woman was the influence of the male over the female sexually. The first man had aroused the sexual passion of the first woman. And the "tree that she desired to make one wise" —was her desire to know the man sexually. It was the carnal mind asserting its power over the soul. "And the eyes of them both were opened and they knew that they were naked"—i. e., their spiritual eyes had been opened to the anti-spiritual nature of the material creation. The soul was now conscious of the lust senses of the flesh—and had lost the image of God—they knew the spiritual man is ever crying out against the physical consciousness of the conflict between the two. They realized the immortal nature of the spiritual man and the mortal nature of the

physical man and that the means whereby the physical man is conceived is anti-spiritual. "And they sewed fig leaves together and made themselves aprons." That is, their spiritual natures being conscious of the sinfulness of their physical natures they attempted to hide their physical nature and flee from it—which man has been attempting to do from that day until this—and will, until the end of time. The spiritual man is ever crying out against the physical man and is ever struggling to be freed from carnal bondage—this bondage is represented by the law of the sexes through which the physical man is conceived and generated. "Adam called his wife's name Eve because she was the mother of all living." Here woman was given a name because she had become and was to become the means by which the physical man in all ages was to be generated and brought forth. She was to be the power by which the mortal is propagated. We here see that the whole story as to the beginning and perpetuation of the physical man is one of sexual law and of the sinful nature of the relations between the sexes by which the physical man is conceived and brought forth. The means whereby the physical man is conceived is anti-spiritual therefore he is mortal and must die—but the spiritual man whom God created in His own image and who existed in God's mind before there was a physical man and a physical woman to generate a physical man is a different man from the material man born of woman and is immortal. But he tasted death by becoming conscious of the sex of the mortal creation.

They were naked—and they knew they were naked. Their spiritual natures were conscious of the sinfulness of their fleshly natures after they had gratified their sexual lust and they sought to cover up and hide the sins of the flesh as man has been doing in all ages and will unto the end of time. "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore, the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken." It was the Lord God, mortal mind, and not God—the Divine mind—that turned the soul out of the Garden. We see here after the first woman and first man had known each other sex-

ually, they knew the difference between good and evil—the difference between the spiritual and material worlds—between life and death—between mortality and immortality. They were conscious of their dual creation, that they had spiritual and material natures—that they were immortal and mortal. In their sexual relations they had yielded to their physical natures and partaken of the seeds of death and thereby knew the difference between good and evil. He had eaten of the "tree of death"; and the "tree of life" here referred to, of which he could partake of and "live forever"—was his spiritual nature. The Christ within man is the tree of life. "He could put forth his hand and take also of the tree of life and eat and live forever." His carnal nature is the tree of death—his spiritual nature is the tree of life—the Christ within the soul. "Therefore, the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken." The mortal mind sent the soul into the sex senses of the flesh and it died. We here see that after the first man and first woman had yielded to their fleshly natures through the sexual relations, they were driven out of the Garden to till the ground from whence they came. That is, the divine decree was issued—that as the physical man was made from the dust of the earth, from matter which is anti-spiritual with the seeds of death in it, that unto dust he must return. So he drove "out the man and he placed at the east of the Garden of Eden a cherubim and a flaming sword which turned every way to keep the way of the tree of life." The Garden of Eden here means spiritual happiness—the Life of the soul made in God's image—the correct and proper relation of the spiritual man made by God and in God's image, before man yielded to the lust of physical man and became conscious of his dual creation and the enmity existing between the spiritual and the physical man and their absolute conflict with each other. After he became conscious of his physical and spiritual natures he realized that his spiritual nature was not in absolute union with his Maker, in whose image he was made—while his spiritual nature was in bondage to his physical nature—and he could not remain in a state of joy, peace, and happiness, conscious of both his spiritual and physical natures—one made in God's image, and the other anti-spiritual. This consciousness drove

him from a state of peace and happiness—and drove him out of the Garden of Eden. Drove the soul into sense consciousness—where man thought carnal thoughts. The cherubim here—which was placed east of the Garden of Eden—is man's fleshly nature which keeps him from enjoying his spiritual state of peace—life—and happiness with his Maker. The Garden of Eden represents man's spiritual state of happiness and the life of the soul before he was conscious of his fleshly nature. The cherubim represents his fleshly nature—carnal thoughts—after he—the soul—became conscious of it through his sexual relations and to which he is in bondage and will be as long as the spiritual man and the fleshly man exist in their dual natures. When the fleshly man returns to dust, from which he was taken, and the spiritual man is freed from bondage to the fleshly man, the Garden of Eden will exist again; man will enjoy his state of peace and happiness in unison with his Maker, Who made him in His own image. "And He placed a flaming sword which turned every way to keep the way of the tree of life." The flaming sword here is man's carnal mind which is ever at enmity with God and the spiritual man—"it turns every way"— to keep the spiritual man away from his Maker—to keep the spiritual man from enjoying his full state of spiritual peace and happiness; to keep the spiritual man from enjoying full and complete spiritual life. It is that ever present devil which scholasticism has been theorizing on throughout the ages and which represents the conflict between the spiritual and the fleshly man.

The cherubim and the flaming sword are the carnal thoughts of the lust and sex senses of mortal man, which turned the soul out from the image of God.

CHAPTER V.

THE FLAMING SWORD.

This flaming sword—the carnal desires of the sex—and lust senses of mortal man which turns every way has been ever present in man's fleshly nature from the time of the first man, and will until the last man—and man has been conscious of the presence of this flaming sword in the anti-spiritual nature of his carnal mind since the first man had sexual realtions with the first woman, and will unto the end of time. This mortal man—this carnal mind; this fleshly nature is ever at war with the spiritual man and trying to shut off the life of the spiritual man, trying to kill and destroy the spiritual man. It is the mortal in conflict with the immortal—the material man in confiict with the spiritual man—hell in conflict with heaven—the devil with God. The fleshly man died on the cross—the spiritual man lived, was resurrected and lives forever and this is redemption; this is salvation—freeing the spiritual man from bondage to the fleshly man and letting the spiritual man re-enter his state of peace and happiness and life in union with the God who made him in His own image; returning to the Garden of Eden—to his spiritual state—is man's heaven. The destruction of the flaming sword which is the consciousness of the physical man over the spiritual man—the freeing of the spiritual man from the bondage of the physical man is salvation. The physical man died on the cross—the spiritual man liveth on—he is immortal and can never die.

Without the law of these two creations—the mortal and the immortal, the spiritual and material—being understood and comprehended, it is impossible to understand and comprehend the Bible. Part of the Book is addressed to the material man and his physical senses. The other part of it is addressed to the spiritual man and his spiritual senses. The physical man cannot understand

or comprehend with his physical senses and carnal mind that which is addressed to the spiritual man and his spiritual senses. Neither can that be understood, comprehended and appreciated by the spiritual man which is addressed to the physical man and his physical senses.

Not to recognize this dual creation is the fatal error of both the materialist and the spiritualist.

There is a dual creation—spiritual and material—they are separate and distinct creations and yet they coordinate, and upon this fact the truth of the Bible depends as a revelation to man.

This Material Creation only exists in the Absence of the Consciousness of the Spiritual. There will be a New Earth: When the Soul returns to the Garden of Eden—for in perfect Spirit Life—there is no materiality.

CHAPTER VI.

THE PHYSICAL AND THE SPIRITUAL MAN.

To prove that the Bible is a revelation from God unto man, we have only to study man to establish the proof. We do not have to study dogmatic and scholastic theology. We have only to study man to establish the truth of the fact that man is a dual creature and there is a dual creation. We have only to study man to establish the truth of the fact. The Bible is essentially a human and a spiritual book—it deals with the physical man; passes judgment upon him; condemns him; and assigns him to the grave. It deals with the spiritual man—declares him to have been made in God's image. It treats him as a child of God and declares that he is immortal and can never die. As Saint Paul puts it in the eight chapter of Romans: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death, (free from sex of the mortal creation.) For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of the sinful flesh and for sin condemned sin in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally-minded is death; but to be spiritually minded is life and peace; because the carnal mind is at enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none His."

Second Corinthians, 10 3: 4: "For though we walk

in the flesh we do not war after the flesh. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." First Corinthians, 9-11: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Hebrews, 7, 15-16: "And it is yet far more evident; for that after the similitude Melchiszedek there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life."

The Apostle Paul seemed to have had a clearer conception of the dual creation of the carnal and spiritual man than any other of the Biblical writers. But as a matter of fact, the Bible from Genesis to Revelation, is a story of this dual creation and the conflict between them. Moses' teachings are filled with this doctrine. In Genesis, as we have seen, he gives us the story of the dual creation and the yielding of the spiritual man to the physical man through the evil power of the fleshly man. After giving us this story, Moses then treats of the physical man in his physical nature and the spiritual man in his spiritual nature. Moses' writings are replete with the doctrine of the dual creation. He gave the best hygienic laws to man of all the ages for the treatment and preservation of the physical man. No human science has ever been able to approach or excel his teachings on hygienic law. He likewise pictured the power and the glory of the spiritual man made in God's image. This same doctrine of the dual creation is taught by the Prophets. The Bible is a book of figures and allegories. Everything in it represents some great spiritual or physical truth. Every character represents some idea of the spiritual or material universe and the law which governs our spiritual and material natures. The Jew as a race represents the coming of the Christ. "Jesus" was the name of the man; "Christ" was the name of the spiritual individuality—the perfect conception of God—that is, the perfect spiritual conception of spirit; an individuality conceived without the sexual laws of mortality and by power of the Spirit—a perfect spiritual being upon whom the material laws had no power—free from sin—the Son of God. Hence, the term "Jesus the Christ"; "Jesus the Man"; "Jesus the Christ" the perfect spiritual being.

The captivity of the Jews and their having been carried away into bondage represents the captivity of

the spiritual man and his bondage to the physical man. "Jerusalem" means vision—spiritual sight and power—insight into the spiritual universe — Soul purity—the city of Spirit—where the soul is delivered from carnal thoughts. The captivity and destruction of Jerusalem by the heathens as prophesied by the Prophets means the captivity and overcoming of the spiritual man by the physical man.

Its destruction after the heathens had captured it, as told by the Prophets, means the final destruction of the physical man and his power over the spiritual man. The New Jerusalem, as seen and painted by the Prophets and St. John, means the final and absolute triumph of the spiritual man over the material man—spiritual life over material life; Spirit over matter and the spiritual universe over the material universe. It is the City of Spirit—wherein the soul will only think spiritual thoughts—in that perfect spiritual state, matter will not exist.

Every figure, character and allegory in the Bible represents some law of the spiritual and material creation, the material and spiritual universe. The material universe only seems real to us because we are not in absolute harmony with the spiritual universe.

If you want to know whether or not the Bible is a revelation to man, do not study dogmatic and scholastic theology, do not study science and philosophy, do not study the so-called scholastic creeds, but study the Bible and then study man; study the spiritual truths and ideals expressed in the Bible and apply them to the spiritual nature of the spiritual man; study the hygienic laws and the carnal ideas and thoughts as expressed in the Bible and apply them to the material and physical man. Do this and you have the eternal fitness of things. Do this and you have a perfect description as told in the Book of the nature of the spiritual and material man. Do this and you have the proof of the revelation of God to Man and the sufficient evidence of the Divinity of the Christ.

Moses and the Prophets and the Apostles spoke freely and fully of the spiritual and the material man and of God's laws as applied to the spiritual and material creations. Why then should we not do likewise? This is the reason some declare that the Bible is a vulgar book, and others have said that it could not be understood.

Vulgar, because it describes the true character and nature of the physical and material man—all disease and sin is within the sex—and could not be understood by the material and physical man with his finite and carnal mind and physical senses, because it expresses the spiritual mind and described the spiritual nature of the spiritual man.

Man is a dual creature, the Bible paints him as he is in his true character and nature; therefore, the Bible is a dual book. It is a spiritual book dealing with a spiritual man and a physical book which deals with a material man. Moses, the law giver, the Prophets and the Apostles understood this dual nature of man and wrote about him in his true character. They wrote about his physical birth and spoke about his spiritual birth. But the scholastic theology has departed from the land-marks of the inspired writers and have attempted to interpret the Bible simply as a spiritual Book and to deal with man as a spiritual being only. And herein is the crime of scholasticism. The natural laws which govern the bringing of the man born of woman into this world are physical and not spiritual—it is the laws of the sexes. What was the real "Fall of man" has been ignored and considered indecent and improper for discussion by the church and scholastic theology, and hence it is this misconception of the Immaculate Conception, the Crucifixion and the Resurrection that has been given to the human family by scholastic theology.

Scholastic theology—and we mean by "Scholastic Theology" man-made theories of God—has done more to curse the human race than all the materialists and atheists of the ages. So-called scholastic theology has kept man in darkness as to his true nature, but man will not accept the teachings of the unbeliever as the finality of all things.

If Moses could speak or write of the natural birth and describe the sexual realtions between the sexes as he did in perfect Oriental literary style in Geneses, if this great Law Giver, through revelation, could deal with man's physical nature and the sexual relations by which man is born of woman and the generative organs and what they mean, and the physical man as he is, and the physical man as he relates to the spiritual man, why should we hesitate to interpret things as they were revealed to him? If the Prophets speaking by the power of the

Holy Spirit could give expression to man's true physical nature, why should we be ashamed to receive their message as they taught it? For to bring the real man—the soul made in God's image, back into the Garden of Eden—the Truth must be taught that sin is within the sex of the mortal creation, and that the soul must overcome the carnal before it can again see God.

If Jesus Christ, when on this earth, could devote his time and ministry to teaching the human family the laws of the physical man and his sexual nature and the difference between the physical and the spiritual man and how they blend and influence each other and yet how they differentiate from each other, why should we not follow His teachings? If the Apostles in establishing the Christian church gave us the physical laws which govern the material man in his sexual nature and the spiritual laws which govern the spiritual man in his spiritual nature, what right has the Christian church now to ignore these laws? What right has theology to change them?

If Moses and the Prophets, Jesus and the Apostles, taught that the physical marriage and the sexual relation between the sexes, whereby man is born of woman, is anti-spiritual, what right has theology to attempt to spiritualize it and to make it one of the sacraments of the church? If the Creator said unto woman: "For this cause —sin—thou shall conceive in sorrow?" And decreed that woman should bring forth man of the physical birth in pain and agony because she conceives in lust, and because the sexual lust is anti-spiritual, and drove Adam from the Garden of Eden—drove the first man out from his spiritual state of happiness and life into fleshly bondage and returned the physical man to dust from which he came because he yielded to sexual lust and knew the first woman sexually, what right has theology to attempt to spiritualize the physical conception and to make the physical marriage a spiritual institution and a sacrament of the church? If the Prophets summed up all the sins of the material creation and of the fleshly man in the name of the harlot woman, why should the church ignore their teachings? If Jesus differentiated between the physical and the spiritual birth, why should we not accept His precepts? If the Apostles taught that the material birth was sinful and that the spiritual birth was Divine,

why should not the theologians teach the truth as proclaimed by the Fathers of the Church?

Were the teachings of Moses, the Prophets, Jesus and the Apostles the truth? We only have to look around us and study man as he is to realize the truth of their teachings.

The ignorant barbarian in the wild jungle of the forest realizes that he is a dual creature. There is something within him which tells him of his dual nature, of his material and divine natures. There is something within him which tells him that his dual natures are in conflict with each other. The spiritual man within, seeking freedom and to be released from bondage to the physical man, cries out for deliverance, bows to and prays to some power unknown to him which he knows is supreme, and at the same time he cuts and slashes the physical man in an effort to punish and to kill the physical man, because intuitively he knows that the physical man is at enmity with and destroying his better nature—the spiritual man. The female of the barbarians intuitively knows that her power over the male is through the sexual laws and is a matter of sexuality; hence, she puts rings in her nose and dresses herself in the most attractive manner with the leaves of the forest so as to hold the male through her sexual power, just as the female does in the high cultured, civilized society when she wears rings, diamonds and jewelry and the best costumes of civilization to attract the male. The difference only being a matter of taste between barbarism and civilization, the purpose being one and the same—the control of the male by the female through sexual laws and sexual influence, the nature of which is anti-spiritual. Likewise, the male in the barbaric forest knows that the more brutal he is, the more vicious that he may be, the more attractive he will be to the female, because brutality and viciousness represent physical strength, and physical strength represents sexual power, and the more sexual power he possesses the greater influence he has over the female.

The civilized man wears uniforms and goes to war and murders and slaughters his fellow man in the name of patriotism while the female stands by and smiles and inspires him on. The difference is only a matter of taste between barbarism and civilization. The power

to murder and slaughter represents physical strength, which stands for sexuality in the male and makes the male more attractive to the female. Brutality, avarice and greed originate in the sexual organs of the male—the mortal mind—and the more brutal and the more avaricious the male is the more attractive he is to the female and the more influence he has over the female.

Treachery, deception, jealousy and enmity of the female have their origin in the sex organs, mortal mind, and the more deceptive and treacherous the female is, the more artful she is in applying the influence of her sexuality, the more power she has over the male.

All art and literature is governed by these laws. These are the two influences which run through and govern literature—the material and the spiritual man.

Poetry which paints wars, marching armies, conquests, murder and the flowing of rivers of blood, come from the carnal mind and have their origin in the sexual organs—the sex senses of the mortal man. If war and murder and flowing rivers of blood were no longer attractive to the female, wars would cease and peace would reign on earth and good will among men. But because the power to kill and murder represents masculinity and masculinity governs and controls the female, men will continue to slaughter and murder each other. If treachery and deception were no longer attractive to the male, women would cease to apply their art of deception. But because deception represents feminity and woman's influence over the male is through feminity, which originates in the sexual organs—the sex senses—mortal mind—she will continue to apply her art until the end of time; until the spiritual creation is free from bondage to the material creation. The material creation is sin. It is sex. There is not anything in it but sex—and sin—and there is not any sex in soul life.

We have this truth thoroughly written in the history of man by art and literature. We have the picture of man painted in all ages marching in armies to conquest, wading in blood to victory over his fellow man—and to the death and destruction of his fellow men, and at the same time we have the other picture painted on the canvas beside the picture of murder and death and rivers of blood—the picture of the spiritual man singing hymns and

praying to be released from bondage to the physical man. We have in poetry the songs of marching armies, the war cry of the victor over the victim, and yet on the camp ground where the victims of the victors lay mourning and groaning and dying we have the songs going up to "THE GREAT I AM, THAT I AM"—from the spiritual man crying out for union with the Spiritual Universe —to know God.

This is true of the heathen as well as of the Christian. Before there was a Bible—a revelation from God to man in written form—the carnal mind of man butchered and slaughtered his fellow man in the name of his heathen gods. All idolatry is within the sex senses. In the name of the gods, the heathen went to war. The carnal mind of the heathen is governed by the same material law as the Christian, governed from the same source—the sex senses—the force which generates the material man—the sexual organs. The heathen had the same carnal mind as the Christian and was governed by the same carnal instincts. At the same time, he had the same spiritual nature, a spiritual individuality crying out to be free from bondage to the fleshly man and offering up prayers and chanting to his heathen gods.

The literature of the heathen, like the literature of the Christian, had but two governing forces, that of the carnal mind as produced through the sexual organs—the sex senses—and that of the spiritual man—the soul as Divine mind.

All poetry of the heathen and the Christian which appeals to the material man is woven around the story of a woman. Homer, Virgil, Shakespeare and the master painters of the ages who have painted the carnal man on the canvas of all time, told the story in art of the influence of woman over man, the story of the influence of the female over the male through the sexual organs—mortal mind—they have told the same story that the Bible tells us in Genesis when it says: "For this cause a man shall forsake his father and his mother and cleave unto his wife." That is to say, the sexual attractions between the sexes is the strongest attraction of the material creation and the supreme controlling power of the material man. Every ambition, every struggle for power, influence, and position of the male is controlled by this law. Every

moving purpose of the female is controlled by the same law.

Oppression and slavery is controlled by this law. You have only to look into the face of man and read the avarice, greed, malice, envy and jealousy written there to realize the power of the sexual law over the material man and the enmity of the physical man with the spiritual man. You have only to look into the face of the female and read the treachery, deception, hypocracy and jealousy written there to know the power of the sexual organs and the sexual law over the animal creation and the spiritual. The difference between the Christian and heathen is this: The Christian is one who has overcome the sex senses and worships God as Spirit and the heathen is one who lives for the sex instincts and worships the sex senses —the beast.

You only have to read the faces of the male and female of the highest creation of the naimal kingdom —man and woman—and study the anti-spiritual nature of the material creation as represented and influenced through the sexual organs—mortal mind—the means whereby the physical man is generated and brought forth—and then read the perfect description of this physical man with his carnal mind as influenced by the sexual law as told in the Bible to know that the Bible is true.

All evil of the material creation originates in the sexual organs—mortal mind—and is controlled by the sexual laws. The source whereby the physical man is created is the fountain head of the anti-spiritual creation. Take the girl just coming into womanhood, when she first begins to realize her sexual nature, instinctively, she realizes there is something within her at war with her spiritual nature; and she wants to flee to some source and somewhere for protection. If she is a member of the so-called orthodox Protestant church and attends the usual so-called religious revivals she is the first to go to the mourners' bench—she is an easy subject for the evangelist. If she is a member of the orthodox Catholic church she is the first at the confessional box.

The boy, when he reaches that age where he begins to realize the influence of the sexual law—puberty—becomes malicious and vicious; he wishes to demonstrate his masculinity, especially in the presence of the female.

The Catholic church, realizing this animal nature of man, invented the confessional box in an effort to control it. To fully appreciate the anti-spiritual nature of the physical creation, we must comprehend the source from which it comes, the sexual organs—the sex senses—and that the sex sense controls it, and the perfect description of the evil forces as described and told in the Bible.

The Bible is a natural Book true to nature—true to sin—sex. The Bible is a spiritual Book and through it the spiritual universe is revealed to our individual and personal spiritualities. The Bible is a revelation of the universal Spirit to us—the Divine mind to the individualized spirits.

That the Bible is true to nature is in evidence before us daily. Watch the maiden as she flirts with the male—her every act and movement controlled by her sex senses and the sexual laws. She practices deception here and duplicity there. She declares loyalty today and betrays tomorrow; she proclaims her virtue to one; manifests her disloyalty to the other; she swears her loyalty in sweetness to the one of her own sex—while the mad ocean of jealousy within foams and rages when a member of the opposite sex is the subject of rivalry. She professes her purity today and tomorrow she is in the depths of depravity.

The male declares his honesty today—when he will rob, steal, plunder and murder tomorrow to control and influence the female. He will confess loyalty to one of his own sex and then murder him because he is his rival for the same member of the female sex. He will betray the most sacred cause for the woman who appeals the greatest to his sexual nature; there is no crime too great for him to commit to win her—no cause too sacred for him not to desert for her. She stirs within him wrath, jealousy, hatred, malice and murder and he is swept on by the ocean of these irresistible billows of his fleshly nature—he sweeps everything before him to destruction to have his carnal nature gratified by the woman who appeals to his sexual nature.

The law of the sexes is the all moving power of physical creation—mortal mind—sex—sin is the all force of the physical creation.

It is this man born of woman with his mighty ocean

of evil impulses ever beating against the shores of the spiritual universe that the Bible paints as anti-God and anti-spiritual and which Holy Writ declares came from dust and to dust must return. He is not the child of God, but of lust, and has no Ego and being in the Christ mind.

Study him and study the Bible and see the perfect description of him and his physical nature as therein recorded and you will know the Book is true.

That his conception and coming into this world is anti-spiritual is recorded by natural law and fully set forth in Holy Writ.

Of all the animal kingdom, man is highest type, and in his physical capacity was given dominion over all other creatures. But as an evidence and as an ever living testimony of the anit-spiritual nature of the physical man, the generative organs by which he is conceived are subject to the most deadly diseases known to the material creation—syphilis—the curse and scourge of the human race, and by which billions of human beings have died, and is the indisputable evidence of the non-spiritual nature of man's physical birth. This loathsome disease with the horrors and suffering that it has produced upon the human family is an ever living testimony to the truth that the sins of the fathers are visited upon the third and fourth generations. The suffering of the monthly female sickness is the result of sin; and woman is the only female of the animal kingdom afflicted with the suffering of what is termed the "change of life." These facts are recorded by nature as evidence of the non-spiritual nature of the physical man and what they mean are fully proclaimed to us in Holy Writ—if we will only read it correctly and understandingly. When man was commanded to subdue the earth—the flesh—he failed to execute the command—but yielded to the flesh—and this mortal propagation with its sin is the result. But man—the being made in God's image must yet overcome that sin to be restored to the image of God—and in that state of life there is no sex, matter—sin nor death.

CHAPTER VII.

MATERIAL MAN.

We have presented the idea of the physical and spiritual man in their dual natures and in their opposite natures in a limited degree at least. Let us here present more fully the physical man of this dual creation in his material nature.

As we have said, the material man is conceived and generated through lust by the physical and sexual laws and in a material way. He is the product of material laws and materiality. He is of mortal conception—the man made in God's image is of Divine conception. There are two all-propelling forces which cause mortal man to be conceived, generated and brought into existence—sexual lust and selfishness. The desire of the material man and his mortal mind to gratify his carnal lust and his further selfish desire to perpetuate his material existence by bringing forth material offspring are the all moving causes of the production and perpetuation of the material man. That is what the Bible means when it says: "For this cause he will leave his father and his mother and cleave unto his wife." That is, the offspring of the material man will forsake the parents who produced him in order to gratify his carnal lust and to reproduce his material self. This sexual lust and desire to reproduce the material self is the strongest and the most binding tie of the material creation. It takes the male and the female of the animal kingdom of the material creation to make a complete unit of the animal kingdom of the material creation, and the mutual desire to gratify the carnal lust and to perpetuate self by the reproduction of the mortal man is the most binding tie known to the human law, the material man, the animal kingdom and the material creation.

This lustful nature and selfish desire to reproduce

self by perpetuation of the material man is based on human laws and are anti-spiritual in their nature.

As soon as the first man and the first woman gratified this carnal lust and selfish desire they knew good from evil—were conscious of their dual natures; that the spiritual individuality within was protesting against the material personaltiy without and that the material personality without was at war with the spiritual individuality within. They were naked and knew it.

This material man is not only anti-spiritual, but the opposite of Spirit, and cannot know spiritual things. He has physical senses and a carnal and material mind, but his nature is the opposite of spiritual and he cannot comprehend or understand spiritual things, spiritual individualities, spiritual laws, or the spiritual universe. He has the material eyes and can see; he has material ears and can hear; he has all the five physical senses which enable him to know the material world. He has the carnal and material mind through and by which he knows and understands the material universe and its laws.

But this material man with his carnal and material mind cannot know, understand or realize the spiritual.

The material man and the spiritual man are the opposite of each other and the contrary and the contrast of each other in their attributes and natures. The material man is DEATH—the spiritual man is LIFE.

This is what differentiates man—his dual natures—from the lower animal kingdom over which he was given "dominion"— The consciousness of good and evil. He is conscious of good and evil because—man the Ego—the real self was made in the image of God.

The members of the lower animal creation are conceived and born and brought forth into existence by the same sexual laws of material creation as is man; but the members of the lower animal creation do not possess the immaterial creation individualized into individualities so as to have been made in "God's Image," and are not therefore conscious of the opposite natures of the material universe and the spiritual universe as is man in his dual nature.

Man having been made in "God's Image," that is, the spiritual individuality—the soul—by partaking of the attributes of the spiritual universe and the spiritual

nature of the spiritual universe in the light of the Image of God, is what differentiated him from the lower animal creation and the reason why he was given dominion over it. This dominion was a spiritual dominion until after "the fall," for until then man needed no material meat for the mortal man.

The material laws by which all of the animal creation is conceived and brought into existence are deadly poison in their nature and contrary to the laws of the spiritual universe.

This conception and birth of the animal kingdom of the material creation is anti-spiritual.

That is what David meant when he said: "I was conceived in sin and shapened in iniquity in my mother's womb." This anti-spiritual nature runs all through the conception and birth of the animal kingdom of the material creation.

The material birth is death—the spiritual birth is life. The material birth is of matter—lust—the spiritual birth is of Spirit.

The function of the male and female of the animal kingdom and of the material creation is to propagate, and this function is deadly in its nature, and will continue until the spirit overcomes the flesh—life overcomes death and then God's Kingdom will come in earth—the flesh—as in heaven—as in Spirit.

The influence of the sexes of the animal kingdom over each other and the material creation is of a poisonous and deadly nature. They live to propagate and then die for propagating.

Their function is to propagate, and each time the act which is necessary to propagate is committed, part of the material life is given up. Sexual relations reduces the vitality of the material man and he gives up part of his material life each time he commits the act. The act necessary to propagate the material man is injurious and destructive to the nervous system, and the nervous system is the means whereby all life is imparted from the immaterial universe into the material man. In proporportion as you destroy the nervous system, in that portion do you destroy the means whereby life and vitality is imparted to the material man. Matter has properties; but matter has no life. What is called "Life" in the ma-

terial man is the vitality which is imparted from the immaterial universe over the nervous system and which energizes the physical man.

The sexual relations whereby the physical man is propagated is the indicator of the death of the material man; it is deadly in its nature. Every time he has these relations, he gives up part of his material and physical life.

Moses understood this material law of the physical man and deals with it in the Mosaic law. Hence, the crime pronounced by the Mosaic law for spilling the semen whereby the material man is propagated. The Mosaic law teaches us that the sexual act should only be committed for the purpose of propagating man, and even that is deadly in its nature and sinful. "Therefore, all are condemned under the law." "And there are none perfect; no, not one." Because the material man either commits the sexual act in fact or in desire. He sins in mind and thought. "And he that looketh upon a woman to lust after her—committeth adultery." So—"There is none perfect; no, not one." Material man stands condemned under the law. His life and the means whereby he is propagated are contrary to the spiritual man.

The relation of the sexes to each other in their sexual and material relations is deadly and contrary to the Spirit. This law runs all through the animal and material creation.

There is in the lower animal creation an animal we believe called "The Devil's Race Horse," the female of which will flirt with the male until she excites the sexual passions of the male and urges him on to the sexual relations, and while the sexual relations are taking place, and while she has him within the grasp of her fangs, she will literally chew and sting him to death—when the sexual relations are over the male is dead. There are many of the animal kingdom where the male dies when the sexual act is committed—the law is death.

What is true of this lower species of the animal kingdom is true of the material man. Who, with an observing mind, has never noticed this law in the animal and material creation? Who has never observed the male within the clutches and power of the flirtations of the woman—the female—until through the sexual

laws she had sapped all of his physical vitality, moral stamina, courage, honor, mentality and manhood from him and reduced him to a physical, financial, moral and mental wreck and left him afloat on the tossed, foaming, mad, raging billows of the ocean of the material creation without any spiritual harbor in which to anchor.

This law runs through the material universe—the sexual relation by which the animal and material life is generated means death. What student of nature has not observed this law with the lower forms of the animal kingdom? Who is it that has studied nature and observed her laws who has not noticed and observed the male turn on the female with disgust after sexual relation, conscious that he had given up a part of his physical life? The mind of the serpent is death all through nature. It is at war with God and all that is spiritual.

This law is true as to man and accounts for why the woman and the man who, according to Scholastic theology, were desperately in love with each other today, learned to despise and hate each other tomorrow. When their sexual passions were raging and sexual lust was eating up their spiritual life, as scholastic theology terms it, "they were desperately in love," but when they have satisfied their fleshly lusts through sexual relations and have become conscious that they have given up a part of their physical life, they then despise and hate each other.

That is what Jesus meant when he said: "Flesh and blood cannot enter the kingdom of Heaven"; that is, the material man who is conceived through lust and the material universe cannot know God.

By the decree of the natural law sexual relations mean death. The brain is the dynamo by which vitality and life is gathered up and collected from the immaterial universe which is life and these vital currents from the dynamo—the brain—or life currents, are sent as mental impulses down the spinal cord and telegraphed off from the spinal cord over the main nerve trunks to the heart, the kidneys, the liver, the stomach, to all the organs and parts of the body causing the organs of the body to function, producing digestion, circulation and what is termed material life in the material man. Matter has chemical properties but matter has no intelligence or life within itself. What we call life in the material man

is that vitality which is telegraphed into the material man over and through the nervous system. This life current is collected and generated in the brain, just as electricity is collected and generated by a dynamo and sent flashing over the wires, producing power and force. All life is in mind—spirit.

The life force of the immaterial universe or spiritual universe which the scholastic world calls "God" is collected and generated by the brain—the dynamo—and these life currents are sent flashing over the nervous system producing what we call "Life" in the material man. These currents are conducted from the brain to the various organs, glands, tissues, muscles and parts of the body by the nervous system. This nervous system is the fine fabric of the human system and is composed of two parts, the outside or sheath, a tough and elastic substance, and the inside or axis cylinder, a soft jelly like substance. The chemical composition of this nervous system is albumen and phosphorus. It is over this jelly like substance, which we call the nervous system, that the brain sends life currents into the material man and produces what we call "Material Life." Each nerve is a unit and under normal conditions conducts a unit part of life from the brain into the material man.

The spinal cord is the main nerve trunk. At one end of the spinal cord is the brain. At the other end of the spinal cord are the sexual organs. The sexual organs and the brain are immediately connected with each other by means of the nerve system of the spinal cord. The sexual organs are constantly sending impulses to the brain by means of the spinal cord and the brain is constantly sending impulses to the sexual organs over the spinal cord. They are in telegraphic connection with each other by means of the nervous system. This is the mortal mind, and in it is located all hatred, malice, jealousy, envy, murder and death. All that is within man that is at war with God is in this mind.

Man or woman—that is the material man or woman —is just as strong physically as he or she is strong sexually. Sexual power is the barometer of material vitality. and sexual power is the barometer of sin and senuaslity.

Where is the thinker and observer of nature and of nature's laws who has not observed this material vital-

ity, lust, jealousy, prejudice, hatred and malice of the material man as it is telegraphed by the sexual organs over the nervous system, up the spinal cord and to the brain and expressed itself in the eye and facial expression and mannerism of the material man.

The animal nature of man is expressed on his face as it is telegraphed from the sexual organs over the nervous system to the brain. These nerve currents are in constant action from the brain to the sexual organs and from the sexual organs to the brain. The carnal mind as it dwells in the realm of sexual imagination, carnal lust and material things, is controlled by the sexual organs—the sex senses. The power of hatred, malice, jealousy, envy, lust and murder as they rage and battle with the material man have their origin in the sexual organs which sends them as currents over the spinal cord to the brain. The educated or human mind of man which deals with the physical senses and the material man and material things is controlled by this same law.

The theologian in the pulpit preaching a physical god, a god of hatred, of jealousy, with physical senses, to the material man with physical senses and a human mind of hatred, jealousy and malice, is controlled by this law; and yet the theologian is unconscious of the fact that it is these nerve currents sent by the sexual organs over the nervous system to the brain that gives him this conception of a god and his relation to man. It is the war of the sex senses in the generative organs, and the lust senses in the brain which are in conflict, with the soul that gives him this human conception of God.

The power of mental imagery which paints upon the canvas the poetic picture that pleases the human mind comes from the sexual organs—the sex—and lust senses. The theologian in the pulpit, as he paints the beautiful landscape of material things, portrays the marching armies of the centuries of a material church marching to a material conquest so as to please the fancy of the material man, is controlled by this law.

All poetry, imagination, emotion and sentiment which appeals to the physical man and mind of the physical senses is controlled by this law.

Hence Jesus said: "My kingdom is not of this world," the flesh—meaning that the spiritual man and

his spiritual mind are entirely different from the material man and his physical senses. Again he said: "Search the Scriptures, for in them you think you have eternal life, and they are that which condemn you"; meaning, "Search the scriptures, for in them you think they attribute life to the material man and his physical senses," wherein as a matter of fact they describe the material man with his physical senses as anti-spiritual and condemn him unto death.

The material man is just as strong and vital as his nervous system and sexual organs are strong. It is the life current which is generated in the brain and telegraphed over the nervous system that causes all digestion, assimilation of matter and keeps vitality in the material man. When the material man is asleep, this nervous system is relaxed and this vital current is flowing from the brain with full force and speed over the nervous system in the material man, throwing off the waste matter and assimilating new material—building up tissues and vitality in the material man.

As the nervous system grows weaker and the brain —the dynamo—by degrees loses its power to generate and send this vital current over the nervous system into the material man, vitality decreases in the material man, and as this process continues to decrease, finally, the brain ceases to generate enough vital current. The nervous system becomes so weak that it can no longer conduct vitality enough into the material man to produce digestion, assimilation, circulation, molecular motion, or material life, and death to the material man is the result. Sense consciousness ceases—Life—mind—ceases to function through the physical senses.

Governed by this law is wherein the power of spiritual healing has virtue. If evil thoughts are generated in the brain, the lust senses—if malice and lust and hatred are raging there, the vital currents which are generated in the brain and telegraphed over the nervous system into the material man are disturbed, and instead of these vital currents coming over the nervous system from the brain, producing digestion, circulation, molecular motion, assimilation and vitality in the material man, their efficiency is perverted, the digestion, circulation, molecular motion and the assimilation becomes imperfect

and the matter which composes the material man—chemically speaking—is imperfectly assimilated and becomes a foreign substance and a poison to the material man and sickness and death of the material man is the result. The Divine mind is perfect peace and therefore life.

If the mind is kept at peace, hatred and malice, lust and murder are excluded from its domain and love and peace and spiritual thoughts reign within its realm, the brain—the dynamo—sends these currents over the nervous system in perfect harmony and with full force into the material man producing circulation, digestion, assimilation, molecular motion, vitality and health in the material man. There is no sickness and death in the Divine mind—all sickness and death is in the carnal mind.

Upon the truth of this law depends all the virtue of the schools known as New Thought, Christian Science, Mental Healing, Divine Science and every other school of thought which claims to heal the material man by the power of mind and Spirit over matter.

Soul purity heals all disease. The Christ was perfect soul purity and therefore had complete power over disease and death. This is what the Prophets and the Apostels taught. That the great governing and controlling law of the spiritual universe is the Creator and the material universe the Creature, and all disease is in the creation—the sex—senses—of the mortal and is the result of sin, but scholastic theology has so perverted their teachings, in order to preach a physical god to the materialism of man, that the light of the spiritual world has almost been lost in the darkness of the material world, the cause of sin and sickness and death has been lost in the night of sensuality.

The brain and the nervous system must be kept strong and sound in order to collect the vital force from the spiritual world and generate it into vitality and telegraph it over the nervous system and keep molecular motion and life at full force in the material man. Every atom and molecule of matter is continually in motion in the material man. This motion is kept in action by virtue of this life current being sent over the nervous system from the brain and this molecular motion produced by this nerve current causes the waste

matter of the material man to be eliminated and all the organs of the body to perform their functions and the assimilation of food, circulation and digestion and material life to exist in the material man. The moment that the nerve current becomes so weak that atomic and molecular motion ceases to produce vitality and life in nerve force, sense consciousness, you have death in the material man.

The sexual organs are at one end and the brain is at the other end of the spinal cord—the main trunk of the nervous system—which sends these vital currents over the nervous system producing nerve force which atomic and molecular motion produces vitality and life in the material man. Every time the sexes have sexual relation the nerve system is weakened; the power of the brain to generate this life current and the nervous system to conduct it into the body of the material man so as to produce vitality and life, loses some of its force. Hence, the means by which the material man is conceived means death. Every time the sexes have sexual relations they give up part of their material lives. The continued practice of the sexual relations and the abuse of them weakens and destroys the capacity of the brain to generate the life current and the nervous system to conduct this current into the material man so as to produce digestion, assimilation, circulation, atomic and molecular motion and hence sickness and death of the material man follows. Then we see that sickness and disease are in the carnal mind and produced by sin.

The teachings of the truth of this law Moses gave to the Hebrews as a Revelation from God, but the scholastic theology, through false modesty, and sensuality, has eliminated it from the church and left the human family in darkness to suffer in their ignorance. Jesus did not tell his Apostles to build hospitals and insane institutions, but to heal the sick and to cast out devils in His name. The purity of the Christ mind heals the sick and restores to the insane their right minds.

The Mosaic law was the instruction to the Children of Israel how to preserve the material as well as the spiritual man, his teachings were hygenic as well as spiritual. And he taught that the gratification of the lust of the material man was death unto the material man and

anti-spiritual and darkness and night instead of light and day to the spiritual man. The Prophets, Jesus and the Apostles taught the same truth.

The teachings of Moses, the Prophets, Jesus and the Apostles, were life for the material man and life for the spiritual man and that was the mission left to the church on earth; the creed that Christ gave unto His church was how to preserve the physical man and how to appreciate and develop the spiritnal man and how to conquer the material man and subject him to the power and influence of the spiritual man. To heal the sick, restore sight to the blind, and raise the dead was His commission to His church, and to execute His command He taught that man must overcome the serpent—sensuality. But how far so-called scholastic theology has drifted from the true landmarks of the real church founded by Him—the Great Teacher!

This material man is conceived in sin—is anti-spiritual in his nature and in the very nature of things must die. By observing the natural laws he can prolong his life, keep free from sickness and pain and die the natural material death. But the church has failed to teach him the truth about his material self as well as the truth about his spiritual self and hence he has violated every material law and every spiritual law and the human family is a race of dwarfs and invalids, with all kinds of physical imperfections and diseases materially and groping in spiritual darkness and night spiritually.

If the church had taught the human race the truth materially and spiritually, as Moses, the Prophets, Jesus and the Apostles taught, the race would have been strong, healthy, robust with material life and the members thereof would have lived out the natural allotted time of the material man without sickness and pain; with the material man kept under subjection to the spiritual man and the material man would have died a natural death, as the result of inherent sin.

The material man—male or female—who comes into this world of material healthy parents and does not violate nature's laws and understands what the laws of the sexual laws are and observes them and keeps the material man under subjection to the spiritual man has the truth of the material and spiritual creation written upon the face. On the contrary, the man or woman who is

born of parents who violated nature's laws and abused the sex laws, and who subjected the spiritual man to the material man, or who after coming into this world, violates nature's laws and abuses the sexual laws and surrenders to the material man, has it written upon the face. He who sins, carries sin on the face.

The vital current which is generated in the brain and sent by impulses down the spinal cord and over the nervous system and which produces atomic and molecular motion in the material man, not only causes the waste matter, which has served its purpose in the material body, and has become foreign substance and poisonous to the material man, to be thrown off, but it causes new matter which is taken into the system by way of food to be assimilated and to become part of the material life of the material man; this elimination of waste and foreign matter and assimilation of new matter of the various chemical elements in their proper proportions to keep the material man alive is continually going on by means of this vital current, which is ordinarily called nerve force. As the nervous system grows weaker the means of generating this vital current and sending it over the nerve system becomes less efficient and the process of the elimination of waste matter and foreign substance becomes more and more defective and the capacity to assimilate new matter in its proper proportions to produce material life becomes less efficient until the material man becomes self-poisoned from this waste and foreign matter which he cannot eliminate and becomes weaker and weaker for the want of assimilation of new matter to produce material life, and material death results.

The elimination of waste and foreign matter and assimilation of new chemical matter in proportion to produce material life is to metabolize and when the nervous system is sound and strong and the brain sends the vital currents over the nervous system to produce strong and perfect metabolism in the body—you have a healthy and strong material man. This material man is composed of a certain number of chemical material elements in certain fixed proportions. The animal kingdom, including man, takes these chemical elements from the vegetable kingdom into his stomach and they are classified and converted into material life by means

of the nerve force of the vital current generated in the brain and sent over the nervous system. In different climates this material man needs different proportions of these chemical elements. Under certain conditions he needs other proportions of these chemical matters. In hot climates he needs more fruits and vegetables because they possess water,—the chemical elements of oxygen and hydrogen—to keep his blood cool. In cold climates he needs more of the fats which produce animal heat. The man who does physical labor needs more nitrogen which produces muscle. The man who does mental work needs more phosphorus, which acts as a conductor for thought which is generated in the brain and which is burned out by means of too much mental effort. The Creator provided all of these laws in His wisdom and intelligent creation; in the hot climates the fruits and vegetables grow abundantly, for man there needs them as a food. In cold climates the fish and the animals that inhabit these regions—over which man was given dominion —after the fall—possess oil and fat abundantly for food for man, which will produce animal heat when assimilated into his body. The vegetable kingdom possesses the various chemical elements necessary to produce physical life when eaten and assimilated by the material man and the animal kingdom. The material creation—the cosmos—demonstrates the wisdom and Intelligence of the Creative Force. It is order not chaos.

It is with this universal law of order as applied to the material man which the Mosaic law dealt. And hence the Jew was the healthiest of all the races of the ages. The orthodox Jew was taught by the Mosaic law the rules and regulations and the natural laws which govern the material man as well as the spiritual laws which govern the spiritual man. Moses taught the Jew that sickness was the result of sin.

The Jew was taught that sexual abuse meant death to the physical man—he was taught the purpose of the sexual organs and the sexual laws of the sexes.

But scholastic theology has departed far from the teachings of Moses, the Prophets, Jesus and the Apostles. The things that they taught and upon which the Great Teacher founded His church have become an unknown quantity to so-called scholastic theology.

The human family—generation after generation—has been growing up in ignorance as to the material man and the laws which govern him and without a true conception of the spiritual man and a knowledge of the differentiation between the spiritual and the material man. By reason of this ignorance the human family—the material man—has lived for lust and has been taught that the human birth was spiritual and has over-indulged the sexual desires both naturally and artificially, with all kinds of abuses, until the nervous system and the brain—the dynamo—which generates vitality from the spiritual world and sends it over the nervous system producing life in the material man, has become diseased and degenerated and the human family has become a race of mental and material degenerates.

That is what Jesus meant in the parable of the prodigal son. "He has wasted his substance in riotous living," on the harlots, i. e., has wasted his material life, destroyed his nervous system and the power of his brain to generate vitality over his nervous system into the material man by indulging his lustful nature. And on account of sin the soul was starving. "He came to himself," i. e., he became conscious of the deadly nature of lust and how it had destroyed his material life; and that there was another life—the spiritual life—and that he had another self—the spiritual man—another and real Ego which did not partake of the nature of the material man. "I will arise and go to my father," i. e., the spiritual man will deny the lust of the material man and enter into the joys of spiritual things. "I"—the spiritual man—"will deny and forsake the material man with his lustful nature and go to my father"—the "Great I Am that I Am." "For in my father's house are many mansions"—spiritual power and life.

The material man approaches material death in proportion as the generative power of the brain and the nervous system declines and fails to carry the life current into the material man. When this generative power of the brain and nerve force is being conducted with full force into the material man, he is in full force and effect with material life and at war with the spiritual man. Fight and war—blood and murder—rage within him. This carnal nature is being every moment sent in

full currents from the brain to the sexual organs and from the sexual organs to the brain. From the sex senses to the lust senses, and from the lust senses of the brain to the sex senses of the generative organs. Eunichs do not create war, lead crusades of death, destroy empires and drench the earth with blood. The female with the ovaries removed does not gather the male within her clutches and fangs and bleed him morally and spiritually to death and then murder him through lustful jealousy.

That is what Jesus meant when He said, "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven," i. e., they had not reached that age when they were conscious of the sexual laws, and the sex senses—and their sexual natures and lustful desires and power were not raging within them and destroying their spiritual nature and spiritual life.

Oh, that the christian world, socalled, would only get a glimmer of light on the teachings of Moses, the Prophets and the Man of Galilee and the Apostles—and teach the human race just one iota of the truth of the divine things. Oh, for the day when we shall return to the teachings of Moses and the primitive church—that sin is in the sex—and lust senses—and that sickness, disease and death are the result of sin, and to overcome sin, we must overcome sensuality. Oh, for the day when the truth of the Christ will be taught in the church again—that purity of soul—overcomes sensuality, disease, sickness and insanity of the mortal man. That in the Christ mind there are no sensual thoughts and material consciousness—but only the Divine soul is in that realm, and that the Divine is life.

CHAPTER VIII.

THE SPIRITUAL MAN.

In Numbers 16: 22, we are told: "And they fell upon their faces and said: O God, the God of the spirits of all flesh, shall one sin and wilt thou be wroth with the congregation?" We note here that there is a difference between Spirit and flesh and that the inspired writer calls the Universal Intelligence which the scholastic world terms God—"the God of the spirits of all flesh." Meaning, of course, "the spirits of all men," i. e., that there is in every material man an individual spiritual man, and that God the Universal Spiritual Intelligence is the Creator of the individual spiritual man. That is to say, this individual spiritual man is a part of the Universal Intelligence individualized into the individual spiritual being, and it was this spiritual man that God created in His "own image." That is to say, that is what the Bible means when it says: "God is a Spirit and they that worship Him must worship Him in spirit and in truth." That is to say, that the Creative Intelligence is Spirit and that He created the spiritual man in His own image; that is, with the same spiritual nature of the Universal Intelligence. This spiritual man has his spiritual senses by which and through which he knows, understands and comprehends the spiritual universe just as the material man has his physical senses by which and through which he comprehends and understands the material universe and the material creation. The spiritual mind is the real Ego, and the only real man, and when he returns to the full and complete consciousness of God, the material man and the physical senses disappear from consciousness.

The spiritual man whom God created in His own image is subject to spiritual laws and cannot with his spiritual senses understand and comprehend the material creation. Neither can the material man with his material senses understand and comprehend the spiritual universe

—and the spiritual creation. The spiritual is real, the material is unreal.

God, the Universal Intelligence, when He communicates to the spiritual man that He created in His own image subject to the spiritual laws, communicates to His spiritual nature by and through the spiritual senses by spiritual law and not by means of the natural law. When man—the spiritual man whom God created in His own image with a spiritual nature—communes with the Universal Spiritual Intelligence—God—he does so through his spiritual senses and by means of spiritual and not natural law.

That is what Jesus meant when He said: "That my kingdom is not of this world," i. e., His kingdom is spiritual and not material and that His kingdom is subject to spiritual and not natural laws. The sex senses control the material man. When He said, "Forgive them, for they know not what they do," He had in mind this same truth, i. e., they—His accusers—were trying to know the Universal Intelligence—the Spiritual universe through and by means of their physical senses and their carnal minds; that the material man was trying to know the spiritual universe which was impossible, and that the material man with his material senses—in his efforts to know the Spiritual Creator—made a material god, the object of his own creation, to fit the physical senses of the material man. Jesus had the same truth and spiritual law in mind when He said, "I, of Myself, can do nothing; but all things are possible with the Father who sent Me." Of course, meaning by "I, Myself," He—Jesus—the material man, with his sex senses, not Christ the Perfect Spiritual Creation—but the sex of the mortal creation. He intended conveying to man by this expression that He—the physical man, Jesus, with His sex senses was without power in spiritual things and was without power in the dominion of spirit; that He—the physical man—was a part of the material creation and was without power in spiritual things; but that He—the Christ—the Perfect Spiritual Idea and conception of the Universal Spiritual Intelligence, was absolutely in harmony with the spiritual universe and its laws and that all things were possible with the Father who sent Him—the Spiritual Perfection of all spiritual creation.

It was by this spiritual law which is separate and distinct from all natural law that Moses—the Prophets and the Apostles—knew God. It was through this spiritual law that they communed with God; the spiritual man is a part of the spiritual universe and is governed by spiritual law and not material law, and by means of this spiritual law the spiritual man can commune with and know the Spiritual Universe—God.

It was the spiritual man—Abraham—through his spiritual senses, by means of spiritual law and not the material man, Abram, who communed with God. Abram's name was changed to Abraham, that he was elevated above the senses of the physical. It was the spiritual man—Jacob—by means of the spiritual law and with his spiritual senses, who wrestled with the angels and communed with and knew God. It was the spiritual man —Moses—by means of the spiritual senses and spiritual law who communed with God and talked with God. It was not the material man—Moses—with his material senses who saw and talked with God. It was Moses—the spiritual man on Mt. Sinai and not Moses the material man who beheld the Glory and the Power of God—the Spiritual Universe. It was Moses the spiritual man that God revealed Himself to and not Moses the material man.

After Adam and Eve—the first man and the first woman—had satisfied their sexual lust and God spoke to them, it was the spiritual man and the spiritual woman —their spiritual individualities—their souls—and not the material man and woman whom God addressed. It was their Spirits that He spoke unto and not their material natures; and, it was their spiritual natures and spiritual individualities by means of the spiritual senses and spiritual law that were conscious of the sin that the material man had committed. It was their spiritual natures by means of the spiritual senses that knew good from evil and knew that they were naked. The material man and woman—Adam and Eve—had no spiritual consciousness that the material man had violated any spiritual law when they had satisfied their sexual lust, but it was their spiritual natures and individualities that were conscious that the material man was at enmity with the spiritual man; that the laws of the material man were at war

with the laws of the spiritual man. It was the mortal mind within them that condemned the soul—the sex—of the mortal creation that drove the soul out and from the presence of God.

It was by the spiritual law and by means of the spiritual senses that the Prophets communed with God and God revealed Himself unto them and they were able to see, to understand and to foretell spiritual things and spiritual truths. It was by means of this spiritual law and the spiritual senses that Ezekiel communed with God and God spoke unto him and he saw the dry bones turned into moving creatures. It was the spiritual man—Ezekiel—and not the material man who saw these things. By this same spiritual law and the spiritual senses Elijah was translated showing the absolute supremacy of the spiritual universe and the spiritual law over material creation and natural law.

It was David—the spiritual man by means of the spiritual law and the spiritual senses—who knew God and the Spiritual Universe and was conscious of the sins of David—the material man. David—the material man—followed the law of lust and the carnal mind. David—the spiritual man—knew God and the Spiritual Universe.

Paul saw the Saviour with his spiritual eyes. It was not Paul—the material man—unto whom Christ appeared and spoke. Paul—the material man—was persecuting the Saints. Paul—the spiritual man—saw with spiritual eyes, the vision of spiritual things and became Paul the Apostle and understood the spiritual law and spiritual things and communed with God through and by means of the spiritual law and spiritual senses. John saw the New Jerusalem—the Holy City—not with material eyes, but with spiritual eyes. It was John—the spiritual man—to whom God revealed Himself; not John the material man.

The Spiritual Universe and material creation are governed entirely by different laws. The spiritual man and the material man are different creations. The spiritual man has his spiritual mind and spiritual laws—senses. The material man has his mortal mind—material senses—and is governed by material laws.

The Spiritual Universe is absolutely supreme over the material creation. The Spiritual Universe is a Uni-

versal Intelligence, the Creator. The material universe is governed by material laws and is the creature.

The spiritual is supreme over the material.

The casting of the Hebrew children into the fire without injury or hurt was a demonstration of the supremacy of the spiritual over the material creation and the spiritual law over the material law. When God commanded Moses to pick up the serpent and it turned to a rod and to throw it down again and it would return to a serpent, He demonstrated the truth of the supremacy of spiritual over the material creation. The transalation of Elijah demonstrated the same spiritual law and truth. The appearance of Jesus in the upper chamber to His apostles demonstrated the supremacy of Christ—the Perfect Spiritual Individuality—over Jesus, the material man. The Resurrection demonstrated the same law and truth. When the soul comes into its own spiritually—the material—the physical senses disappear.

When Jesus raised Lazarus from the dead He invoked the supremacy of the spiritual over the material creation and demonstrated the truth that the Universal Spirtual Intelligence is absolutely supreme over the material creation and that it was Lazarus, the material man, that was dead accoridng to material law, but that Lazarus, the spiritual man, still lived; that Lazarus, the spiritual man, a spiritual individuality, still existed in spiritual consciousness as a part of the Spiritual Universe according to the spiritual senses and spiritual law.

The supremacy of the Universal Spiritual Intelligence was not only revealed to man through revelation, but is demonstrated by natural law. All material creation demonstrates a Universal Intelligence as the creative force: the mineral, the vegetable and the animal kingdoms of the material creation are governed by certain fixed rules and laws—by system and not chaos—and all demonstrate that the Creative Force is an Intelligent Power.

The material creation is governed by the law of the survival of the fittest which is contrary to the governing force of the spiritual universe and spiritual law and to spiritual things—demonstrating that the material creation is contrary to and at war with the spiritual universe and to spiritual things.

The spiritual man is a separate and distinct individuality from the material man. He is subject to the spiritual law and to the spiritual senses; whereas, the material man is subject to the material law and the material senses.

The spiritual universe is everywhere present—it is the Universal Spiritual Intelligence—God. The spiritual man through the spiritual laws and spiritual senses is conscious of the ever presence of the Universal Spiritual Intelligence—God. In proportion as the spiritual man opens his spiritual eyes, spiritual ears, and spiritual senses and subjects his spiritual Ego to the spiritual law; in that proportion does he become more conscious of the ever presence of the Universal Spiritual Intelligence—God; in that proportion does he become spiritual and commune with God; and as he becomes more and more spiritual through his spiritual senses and under spiritual law, he denies more and more the material man and the material law and becomes less and less carnal minded and less and less subject to the material creation and the material man. The more the spiritual man becomes spiritual and under the spiritual law and subject to the spiritual senses, the less power the material man and the material creation have over the spiritual man and thus by means of the spiritual law and the spiritual senses, the spiritual man can become more and more conscious of the Spiritual Universe around him and flee from the bondage of the material man and material creation. Spirituality is a continual development of the spiritual man by means of the spiritual law and the spiritual senses; a continual development of life and freedom. The material man is Death, but the spiritual man is Life and Light with endless and eternal growing Life and Light.

The perfection of this spiritual life in perfect harmony with the Universal Spiritual Intelligence was represented in Christ, the Perfect Spiritual Conception, and not in Jesus, the material man. That is what Jesus meant when He said, "He that has seen Me has seen the Father who sent Me"; that is, the spiritual man as a spiritual Ego who has seen and known Me—the Christ—through his spiritual senses and spiritual consciousness; has seen the Spiritual Universe with his spiritual eyes; has taken into his spiritual consciousness the ever presence of the Universal Spiritual Intelligence—God. When Jesus said,

"I and My Father are one," He meant that He was in perfect harmony with the spiritual laws of the Universal Spiritual Intelligence. When he said, "I came that you might have life and have it more abundant," He meant that man, the spiritual Ego, might enter into a full and complete spiritual consciousness through the spiritual senses and spiritual laws with the ever presence of the Spiritual Universe, the Universal Spiritual Intelligence—God. And when He said, "He that believeth on me shall never perish, but shall have everlasting life," He meant that the spiritual man with his spiritual senses and spiritual understanding through spiritual law, who denied the material man, the carnal law and the carnal mind and entered into the complete and full consciousness of the ever presence of the Universal Spiritual Intelligence—God—should grow in Light and Life—Spiritual Light and Spiritual Life—throughout the eternal ages.

Spirit is Life and Light—the Eternal Life and the Eternal Light. The material man, the material creation is darkness and death and destruction. As we come into the Light and Life—Darkness and Death leave the soul.

CHAPTER IX.

THE SEED OF THE SERPENT AND THE SEED OF THE WOMAN.

The correct understanding of Genesis 3: 14 to 16 is absolutely necessary to comprehend the remainder of the Bible. The whole mystery of the Bible is locked up in these three verses. They are the key that unlocks the truth to God's word and His revelation to man. "The seed of the serpent," mentioned in verse 15 of said chapter is the physical man who is conceived in lust and the serpent is "Satan"—the Devil; that is to say, the lustful nature of the physical man which represents the spiritual attributes of the Fallen Angels—who rebelled against God's kingdom and were cast out of heaven. And the serpent's seed here is the flesh—the evil thoughts and the carnal desires of the sex senses of the mortal creation. "The seed of the woman," mentioned in verse 15 of said chapter, is the spiritual man whom God created in His own image and is represented in the Immaculate and Supernatural Conception of Jesus centuries thereafter; Christ being Perfect Spirit manifested in the flesh without lust and therefore without sin. The spiritual man whom God created in His image is manifested in the flesh through the law of lust of the material man and therefore takes into his spiritual nature the attributes of the law of lust of the Fallen Angels who rebelled against God's kingdom and therefore the necessity of the Atonement by the Christ who was Perfect Spirit manifested in the flesh without the law of lust. The correct understanding of this verse is necessary to understand the dual creation—the "Fall of Man"; the "Atonement" and the "Redemption." And the correct interpretation of this verse declares marriage to be a fleshly institution—and the conception of the physical man anti-spiritual; yet, scholastic theology has made marriage and the physical conception

and birth a Sacrament of the church and spiritual in their natures. Of course, this idea came from the Pagan religions—which appealed to the taste and lust of the physical senses of the natural man and was adopted into Christianity by the priesthood and theologians—teaching a physical god to the physical senses of the natural man. "The wolf and the lamb shall feed together and the lion shall eat straw like the bullock and the dust shall be the serpent's meat" (Isaiah 65: 25). The serpent here is the same serpent mentioned in Genesis 3: 15, and means the lust of the physical man—his conception and birth—the mortal mind, the sex senses. "Ye serpents; ye generation of vipers; how can ye escape the damnation of hell"? (Matt. 23: 33). Here Jesus refers to the same serpent, meaning, of course, the sex nature of the material man who is conceived in lust. And he asks how can the spiritual man who has taken into his spiritual nature the lust of the physical man escape hell; that is, how can he escape spiritual death? The "Serpent" meaning, of course, the lust of the physical man which represents the spiritual nature of the Fallen Angels.

Then Saul, who also is called Paul, filled with the Holy Ghost, set his eyes on him and said: "Full of all subtility and all mischief, thou child of the devil; thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord" (Acts 13: 10). Here Paul refers to the sex nature of the physical man who is conceived in lust as a child of the devil; thereby meaning that the lust of the natural man represents the spiritual state of all that is anti-God and anti-spiritual; and the evil works of this world are the children of the lust senses of the natural man whom Paul terms the devil. "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that He might destroy the works of the devil" (1 John 3: 8). Here John refers to the lust and sex nature of the natural man as "the devil" and declares that the devil sinned in the beginning and Adam and Eve yielded to the lust of the natural man and for the purpose of destroying the Devil's power in the spiritual nature and consciousness of the spiritual man whom God created in His image, the Son of God was manifested in the flesh without lust or the passions of the natural man. "They

shall lick the dust like a serpent; they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God and shall fear because of thee" (Micah 7: 17). Here the Prophet refers to the heathen nations who worship the sex senses of the physical man, and declares that this physical man who is conceived in lust shall lick dust like a serpent. It is the serpent here which represents the anti-spiritual nature of the conception of the physical man. "And the God of peace shall bruise Satan under your feet shortly" (Romans 16: 20). Here Paul treats Satan as the serpent who deceived the woman in the garden of Eden, i. e., he declares Satan to be the lust of the natural man and that God will destroy this lustful nature from the spiritual life of His children. That is, He will cast out the devil as Christ did when He was on earth. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil" (Heb. 2: 14). Here Paul declares that the Christ was manifested in the flesh without lust that he might destroy the power of death—the devil—in the spiritual nature and consciousness of the spiritual man—the soul. The "devil" here mentioned means the same poisonous reptile mentioned in Genesis 3: 15, the lust of the physical man which is spiritual death. "And there was a war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent called the Devil; and Satan which deceiveth the whole world; he was cast out into the earth and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation and strength and the kingdom of our God and the power of His Christ for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death" (Rev. 12: 7-11). Here John in his vision saw the same dragon, the same serpent, that appeared to the woman in the Garden of Eden—the lust of the physical man—and he and his angels fought against Michael and his angels; that is, the power and the lust

and the sex nature of the natural man fought against the spiritual nature and power of the spiritual man; and the old dragon called the Devil and Satan was cast out of heaven; i. e., the lust of the natural man was cast out of the spiritual nature of the spiritual man through the spiritual and saving power and atonement of the Christ, who was manifested in the flesh without the lust of the natural man. We have thus far been dealing with the lust of natural man who is conceived in lust and who is contrary to God and God's spiritual kingdom and the power of the natural man and his law of lust over the spiritual man which is manifested in the flesh by the law of lust. But God said in Genesis 3: 15, that he would put enmity between the seed of the serpent and the seed of the woman, i. e., enmity between the natural man who is conceived in lust and the spiritual man whom God created in His image and who partook of the nature of the natural man by being manifested in the flesh by virtue of the law of lust and who would be reconciled to God by the atonement of the Christ who would be manifested in the flesh and born of a woman without the law of lust. "And a voice from heaven saying, this is my beloved son in whom I am well pleased" (John 3: 17). This was the Christ and was the seed of the woman referred to in Genesis 3: 15 and whom God said that He would put enmity between His spiritual nature and the lustful nature of the physical man. "The field is the world, the good seed are the children of the kingdom; but the tares are the children of the wicked one" (Matt. 13: 38). Here Jesus declares the children whom God made in His image and who are redeemed from the lust by the atonement are the children of the kingdom, but the tares are the children of the wicked one, i. e., the fruit of the lust of the physical man. "The Lord has sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne" (Psalm 132: 11). "The fruit of thy body," was the Christ who was to be conceived of a woman without a natural father and who was to sit on the spiritual throne of God's kingdom. He was the seed of the woman referred to in Genesis 3: 15 and Who was to be the Redeemer of God's children created in His image and manifested in the flesh by the law of lust. "Therefore, the Lord himself shall give you a sign: behold a virgin

shall conceive and bear a son and shall call his name Immanuel" (Isa. 7: 14). Immanuel was the seed of the woman referred to in Genesis 3: 15 and who was to be the Chief Priest and Redeemer of all of God's children whom God created in His image who avail themselves of His atoning and saving power. "Behold! a virgin shall be with child and shall bring forth a son" (Matt. 1: 23). This Son was the Christ prophesied of by the prophets who would come to redeem God's children from bondage and slavery to the natural man. He was the seed of the woman mentioned in Genesis 3: 15. He is the High Priest of the spiritual man—the Atoning and Saving Power of the spiritual man from the carnal nature of the natural man. He was conceived without lust and manifested in the flesh without a natural father and the law of lust never entered his perfect spiritual nature nor destroyed His divine power; hence, He could cast out devils—the carnal thoughts of the sex nature of the flesh—i. e., He could destroy the power of lust and the natural man within the consciousness of the spiritual man—who is manifested in the flesh by the law of lust and the carnal mind of the natural man. God put enmity between the spiritual nature of God's spiritual children saved by His atoning power and the lust of the natural man, which represents the anti-spiritual nature—power and nature of the fallen angels who rebelled against God's spiritual kingdom.

The conception of the physical man and his birth, is in conflict with God's spiritual nature—His Kingdom, His Christ and His spiritual children. You cannot harmonize the nature of the natural man and the nature of the spiritual man. All of the scholastic theology of the ages and the theologians of all time may declare marriage to be holy and the natural conception and birth spiritual, but they cannot make it a spiritual truth in God's spiritual kingdom. The correct understanding and comprehension that the natural conception and birth is contrary to God's spiritual kingdom and that the spiritual man is at war with the natural man is the key which unlocks the door to God's spiritual Temple and kingdom.

The "Seed of the Serpent" is the material man with his sex nature of lust; the "Seed of the Woman" is The Christ manifested in the flesh without a natural father; and God's spiritual children of whom Christ is

the Chief Priest. Marriage is moral here in this mortal creation, but not spiritual—it is of the seed of the serpent —lust—the seed of the serpent is every evil thought that the sex and lust senses of the mortal creation generate in the soul. The Seed of the Woman—the Christ—is every good thought that eminates from the soul, and is spiritual and reaches the throne of God.

CHAPTER X.

THE CARNAL MIND AND THE SPIRITUAL MIND.

Man has a carnal mind and a spiritual mind. The mind of the soul and the mind of the sex, and lust senses. The mind of the soul is the real man and the immortal mind. Paul says, "that our warfare is not carnal but mighty through God to the putting down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God and bring into captivity every thought to the obedience to Christ." Here the Apostle clearly recognizes the natural and the spiritual man and this dual man—the material and spiritual man—has the dual mind, the carnal or mortal mind, and the spiritual mind or immortal or soul mind.

These two minds or dual intellectual natures may be termed "Innate and Educated intelligence." The Innate mind is born with the spiritual man. It is a part of the intelligence of the Universal Spiritual Intelligence. The child, the mature man and the old man has this innate intelligence governing his spiritual nature and individuality in full force at all times. Youth, middle age nor old age does not change it. It never sleeps and is always present as a governing force and guiding power of man's spiritual individuality.

The educated mind or the carnal mind is the product of the material man and changes with the material man. It is the product of the atomic friction of matter and the chemical properties of matter as energized by spiritual force and intelligence. These two minds co-ordinate and reflect upon each other and influence each other. The educated mind reflects upon the innate mind through the nerve cells—the unit of material life—by means of the co-ordination of the spiritual and material creation and the innate or spiritual mind reflects upon the material or educated mind by means of co-ordination and energizes

through the nerve cells and the nerve system producing material life in the material man. As long as there is life in the material man there is co-ordination going on between the spiritual mind and the carnal mind or the innate and the educated mind. In fact there is only one mind—the soul or immortal mind, but two manifestations—the spiritual and the carnal—and when the soul reflects the spiritual image of the Father as spirit, the mortal mind becomes unreal.

"Nature," "sub-consciousness," "intuition" and "instinct" are terms frequently used by writers in describing the innate mind which is nothing other than the spiritual mind or spiritual intelligence. This spiritual intelligence or spiritual mind interprets the spiritual senses and spiritual law and discerns and knows spiritual things and suggests and guides man while in his dual existence to conform himself with natural and spiritual laws so as to preserve his dual existence intact. The educated mind or the carnal mind grows and develops with the material senses of the physical man. The educated mind deals with the physical senses of the material man and the material creation. This educated or carnal mind cannot know spiritual things and comprehend and understand spiritual intelligence. It has no discernment of the spiritual senses. It only discerns and knows the laws of the carnal man and the material creation. The innate or spiritual mind knows and discerns spiritual things, spiritual laws—the spiritual senses and the spiritual universe; hence these two minds are constantly at war with each other and that is what Paul meant when he said: "The carnal mind is at enmity with God." And that is what the Bible means when it teaches us that the carnal mind cannot know God. It was with this spiritual mind that Paul saw the Christ, and John saw the New Jerusalem, the Holy City, the City of Soul and Spirit, and that is what the Bible means when it teaches us that spiritual things are spiritually discerned. The carnal mind fades away as the soul returns to Eden, the Image of God as Spirit and Life.

As man in his dual nature surrenders to the carnal mind or the educated mind and permits it with its physical senses to control and dominate over the innate or spiritual mind and to close upon the spiritual senses—

to that extent does he become carnal minded, materialistic and less spiritual; to that extent does the material man with material laws dominate over the spiritual man and the spiritual senses and the spiritual law.

In proportion as man denies the carnal mind with his physical senses and natural law, and opens his spiritual mind spiritual senses and invites the spiritual universe in and partakes of spiritual intelligence, in that proportion does he deny the carnal mind and reduce the power of the material man over the spiritual man and become more spiritual minded. Moses and the Prophets had to deal with these two minds. The Children of Israel would deny the spiritual mind and partake of the carnal things; they would close the eyes of the spiritual mind and open the eyes of the carnal mind and Moses and the Prophets would have to cry aloud, "Back! back! O Israel to your tents." Moses and the Prophets were continually, in the name of the "Great I Am That I Am," demanding that the Children of Israel deny the carnal mind and open up the senses of the spiritual mind and invite into their consciousness the presence of the Universal Spiritual Intelligence—God. David, of all the house of Israel, seems to have had the greatest battle with these two minds—the war between them seems to have been continually raging within him; today he was yielding to the carnal mind with all the power of his fleshly lust and tomorrow he was crying out for spiritual power to enable him to deny the carnal mind and the material man and open his spiritual eyes and spiritual vision that he might see, understand and enjoy the ever presence of the spiritual ever-living God. The carnal mind is the sex and lust senses, and this mind is the veil that separates the soul from God.

The carnal mind is of a material nature and the source of its evil is located in the sexual organs, the sex senses and the lust senses of the brain—the means by which the material man is conceived and created. The brain and the sexual organs are part of the same general nerve system and are connected by the spinal cord, co-ordinate and control the entire nerve system of the material man. When the child is born he has so many nerve cells within him; these nerve cells are the unit of material life and they are stored away as a source through which and by which

spiritual intelligence uses them to generate material life during the natural life of the man. As the child grows into maturity, these nerve cells are taken up and expanded throughout the body. They act as conductors, just as wires act as conductors for electricity, for the innate intelligence of the universal mind to communicate power and energy into the material man causing atomic and molecular motion and metabolism in the body. This natural science terms "nerve energy." As this nerve energy or force continues to operate in the body and cause material life by means of atomic or molecular motion a continual combustion takes place in the body and these nerve cells are consumed. If the material man lives out his natural life without sickness or disease, he lives until the reserve force of these nerve cells has been consumed and there is no longer a supply of nerve cells for the innate intelligence of the universal mind to telegraph life and energy over and into the material man—then the material man dies.

Nerve tissue may perish and rebuild with the other changes of the body—but nerve cells—the unit of organic animal life do not rebuild. When consumed dissolution takes place.

All material creation is governed by spiritual law —the creative force. The mineral kingdom is lower than the vegetable kingdom in the essence of physical life and the vegetable kingdom is lower than the animal kingdom of physical life. The various elements of matter are proportioned in organic life in the vegetable kingdom so as to be assimilated by the animal kingdom according to material organic law and to produce physical life in the animal kingdom. The mineral kingdom is foreign to the animal kingdom and according to organic physical law cannot ordinarily be assimilated by the animal kingdom into organic material life. It is poisonous to the animal kingdom and destructive to the physical life in the animal kingdom. When the animal kingdom takes matter into the material system or body that is not organic and life-giving and not in proportion so as to be assimilated, it becomes a foreign substance and poisonous. When a man, a part of the animal kingdom, fails to assimilate matter taken into his body, it becomes poisonous. It is termed "autotoxemia," self-poisoning.

The life-giving force which causes assimilation to go on in man and the animal kingdom and physical life to

be produced in mind and is conducted over the nerve system by the nerve system. This law of assimilation of matter into physical life shows and demonstrates that there is an Intelligence directing the law governing the material creation.

The properties of this material creation and the functions of organic material life constitute the carnal mind and are foreign to spiritual life—and no part of spiritual intelligence. Organic life function by virtue of the force of mind.

This carnal mind ebbs and flows with the tide of matter and organic material life. It differentiates the sexes in the material creation—the male from the female—it is in the sexual organs—the sex senses—and is controlled by the brain—the lust senses. The voice of the male as it differentiates from the voice of the female is due to the sexual organs—the sex senses—and the carnal mind—the lust senses—and that which differentiates the female and her voice from the male is due to her sexual organs and her carnal mind—the sex and lust senses. The male's and the female's carnal minds—on account of the sexual organs—sex senses—are opposite of each other and therefore attract each other. It is the carnal mind and not the spiritual mind that draws the male and the female together and causes the reproduction of the material man and thus the material man is conceived in sin and contrary to the law of the Spirit and is in rebellion against the spiritual universe and God.

This carnal mind is more fiendish in the female than in the male and more brutal in the male than in the female. Where is a student of human nature who has not observed the mighty ocean of fiendishness as it roared and tossed and foamed and beat and raged in the sexual prejudice, jealousy and passion of the female when she thought she was losing her control and power over the male that appealed to her carnal mind and sexual nature? Where is the student of human nature who has not observed the brute within the male when his animal nature and sexual lust were aroused to a consuming fire by the female that appealed to his brutal nature—who would not sacrifice finance, social position, honor and even life itself to obliterate all between him and her and yield his

all—honor, morals, and spiritual life to the fangs of her deadly poison.

This carnal mind is the "Mortal Mind" and is the mind of the "Devil" of scholastic theology. It has no life within itself; it is of a material nature and when dissolution takes place, ceases to co-ordinate with the innate or spiritual mind—the soul. The ever presence of this carnal mind, co-ordinating with the spiritual mind while the material man and the spiritual man are intact, constitutes the source of evil and the ever-living Devil during the life of the material man. It is a personal presence and is in conflict with the spiritual nature of every human being living in the flesh.

The consciousness of the presence of this carnal mind is the consciousness of an ever present evil power. Heaven and hell begin here while man exists in his dual state. Heaven and hell are states of consciousness. As you take into your state of consciousness spirituality and spiritual life, you are entering into the spiritual kingdom. As you take into your state of consciousness the nature of the carnal mind—darkness and death, you are entering into Hell. He who permits evil to enter his state of consciousness is shutting out spiritual light and life and closing the doors of Heaven against himself. He that closes the door of the soul to the carnal mind—darkness and evil—from his spiritual consciousness, is opening the door to the spiritual temple and taking in spiritual life and light into his consciousness.

The gates of the New Jerusalem are swinging open to him; that is what is meant in the story of Lazarus when the Bible teaches us: "There is a great gulf between me and thee." One was in the state of consciousness of the darkness and the other in the state of consciousness of the state of light—the vail of the sex and lust senses of the mortal creation separated them in soul life. That is what Jesus meant when he said: "The kingdom of heaven is within you." That is, that you have within your state of consciousness, or spiritual light and understanding that which enables you to understand and appreciate and comprehend spiritual things and spiritual truths. That is what the Bible means when it teaches the presence of a personal devil—that is, a state of consciousness clouded with darkness by the carnal mind and nature so that

spiritual light is excluded and darkness rather than light reigns in the state of consciousness. Heaven and Hell begin here with man while in his dual state and work out their laws in man's state of consciousness throughout the ages of eternity.

To the extent that man takes into his state of consciousness the carnal mind and darkness here, to that extent does that state of darkness enter into his state of consciousness when the dissolution takes place and his spiritual individuality is released from co-ordination with the material man. The consciousness of the sex—and lust senses—that separated the soul from God here is still in the soul and separates the soul from God over there. And as he enters the spiritual realm, this state of consciousness is his state of consciousness there and he must work out his spiritual state of consciousness according to spiritual laws and spiritual life. The law of compensation of the carnal and spiritual minds—of material error and spiritual truth—is unerring and just. God is truth—the sex and lust senses is error. Man cannot enter the state of consciousness of murder and death and at the same time enjoy the state of consciousness of spiritual truth, light and life. When he takes into his state of consciousness lust, hatred, malice, greed, murder and death he must pay the penalty to the spiritual law of life and light.

Salvation is the final overcoming of material error by spiritual truth; of carnal darkness by spiritual light; of material death by spiritual life. It is the triumph of the spiritual life over death; a state of spiritual consciousness of light and life over a state of carnal consciousness of darkness and death—the triumph of Spirit over matter. That is what the Crucifixion and the Resurrection mean. The delivering the soul from the death of the sex and lust senses of the flesh is salvation.

This carnal mind is destructive of spiritual life. That is what the Bible means when it teaches us "It is hard for the rich man to enter the kingdom of heaven," that is, his nature is given up to carnal things and he continually permits his carnal mind to destroy his spiritual nature and does not enter into the consciousness of a spiritual state. On the other hand, the carnal mind cannot destroy spiritual light where a state of spiritual conscious-

ness excludes the carnal mind and carnal things. That is what the Bible means when it says: "Unless you become as a little child you cannot enter the kingdom of heaven." It does not mean that the material nature of the child is spiritual, but that the child's sex senses have not matured and entered into his carnal nature and that his carnal mind and nature have not sufficiently matured to be all powerful and masterful over the spiritual nature—the soul—and to destroy the spiritual life and the power of the innate or spiritual mind—the soul. Jesus meant to teach by this illustration that to enter into the spiritual consciousness of spiritual things and spiritual truths, the state of the carnal consciousness must be absent. The little child has not reached the age of puberty, and is therefore innocent of the inherent sin and the sex senses.

This carnal mind is ever grasping after the material things and carnal laws; it does not understand the spiritual. The spiritual or innate mind comprehends only spiritual things. That is what Jesus meant when He said, "I thank thee, Father; thou has hidden these things from the wise and revealed them unto babes," i. e., that He thanked the Father that He had hidden spiritual things and spiritual truths from the worldly-wise—the carnal mind and carnal laws—the sex mind of the mortal creation—and revealed them only unto the spiritual or innate mind and to be comprehended only by the spiritual senses, for the child only knows this mind of spirit. Jesus here compares the carnal mind and natural laws to the worldly-wise—the mind of the flesh—and thanks the Father that spiritual things are not revealed unto them; and compares the spiritual mind and spiritual senses to little babes who are not conscious of the sex senses and lust senses, and thanks the Father that spiritual things are only revealed unto the spiritual mind and the spiritual senses. He thanks the Father that spiritual things are not revealed to the carnal mind—the sex mind—and matter, but only unto the spiritual mind and Spirit—the Soul.

The fruits of this carnal or natural mind are lust, greed, avarice, malice, hatred, jealousy, viciousness, murder and death. It has directed the sons of men as they kept step with the drum beat of martial music and marched to slaughter, murder and death and drenched

the earth with the blood of human beings throughout the ages. This serpent within man is ever at war with the soul.

The fruit of the innate or spiritual mind is love, peace, joy and life. It has directed a constant protest against the acts of the carnal mind of men and called men to a state of love and peace. It is the Divine mind and man was originally commanded to bring forth the fruit of this mind and to subdue the earth—the flesh—the mind of the serpent.

CHAPTER XI.

THE CARNAL MIND—SICKNESS AND DISEASE

"The soul that sinneth shall die." That is what God told Adam and Eve in the Garden—that the moment the soul tasted in thought and act the consciousness of the sex and lust senses, that the soul should be separated from God in mind and thought and die. There was no death until sin—lust—entered the consciousness of the soul. "The wages of sin is death." He that indulges the lust of the flesh shall die. He who lets his carnal mind or natural mind control him and become the governing force of his life is partaking of spiritual and physical death. As he takes the nature of the carnal mind into his consciousness, he partakes of spiritual death. The carnal mind is darkness, the spiritual mind is light, and he who opens the consciousness of the soul and invites the carnal mind to make his consciousness its habitation, takes into his consciousness darkness, sin and death. As the carnal mind enters the state of consciousness, it drives from that consciousness the light and life of the Spirit; the carnal mind and the spiritual mind cannot entertain the same state of consciousness. The carnal mind cannot know the spiritual mind and the spiritual mind cannot know the carnal mind. Matter cannot know the Spirit and Spirit cannot know matter; they occupy different realms and are foreign to each other. While they influence each other by the law of co-ordination in controlling man in his dual state, yet they are foreign to each other. They are strangers and cannot get acquainted with each other.

And he that takes this carnal mind into his state of consciousness partakes of the spirit of death; and that is what the Bible means when it says: "The soul that sinneth shall die," i. e., the soul or Spirit, which takes into its state of consciousness the carnal mind, that is, lust,

jealousy, hatred, malice and murder destroys the law of the Spirit and spiritual senses and partakes of spiritual death. That soul has sinned against the Spirit, the law of the Spirit, the spiritual senses and the state of spiritual consciousness and has partaken of spiritual death; that is has driven out spiritual light and spiritual life from the state of consciousness to the extent that it has taken into the state of consciousness the carnal mind with its fruits, i. e., the desire for lust, greed, hatred, malice and murder. As the state of the carnal mind comes into the state of consciousness, the state of the spiritual mind goes out of the state of consciousness and that is what Holy Writ means when it says: "The soul that sinneth shall die." The flesh is death—the Spirit is life. Physical disease and death are the result of sin and exist in the mortal mind only—in the mind of the lust and sex senses—overcome sin absolutely as did Christ and you overcome death, as did the Christ. There is no sin except in the sex of the mortal creation. Overcome the lust of the flesh absolutely as did the Christ, and you have all power over sin, disease and death, as He did.

"The wages of sin is death." This not only means that he that partakes of the carnal mind dies spiritually, but also physically and materially. Material life is maintained in the physical man by vitality being collected in and generated by the brain and sent down the spinal cord and over the nervous system maintaining metabolism in the human body and physical life. All sickness and disease in the physical man are primarily due to a disarranged or weak nerve system. As this vital current, which is generated in the brain and sent like electricity flashing over the nervous system, is strengthened or weakened, you have physical strength or physical weakness in the physical man. It is this vital current that causes assimilation and elimination to go on continually in the physical man. When the physical man takes food into his stomach, this vital current generated in the brain and sent out over the nervous system, controls the law of assimilation and the physical man takes up such of the substance of the food as his body needs and assimilates it and throws off or eliminates so much thereof as the body does not need and thus continually is rebuilding the physical man. As this constructive and building force is

continually going on, constructing and building material life, likewise there is a destructive force continually in operation destroying physical life. As new substances are assimilated to rebuild the physical man, worn out tissue is being thrown off and being eliminated. The vital current which is generated in the brain and sent over the nervous system producing metabolism in the material man controls these laws of assimilation and elimination. If the brain is diseased so it will not generate a sufficient vital current, or if the nervous system is deranged or weakened so it will not carry a sufficient vital current into the material man, then the laws of assimilation and elimination are defective; the physical man fails to assimilate his food and it becomes a foreign substance to his body and poisonous and he fails to eliminate the worn out tissue and as it is thrown off in the body it becomes poison to the body. Thus assimilation and elimination unimpaired must continually go on in the body to preserve physical health in the material man.

When the nervous system is normal and the laws of assimilation and elimination are normal and the physical man lives out the normal life, the nervous system gradually weakens, and assimilation and elimination gradually become more imperfect and the unassimilated matter taken into his system and the dead tissue which is not eliminated and thrown off gradually poisons the physical man and decay sets in; vitality grows lower and weaker and finally dissolution between the physical and spiritual man takes place. This is the normal death of the physical man and he must die, as he is at enmity with the spiritual man. This is the Adam man and all partook of death in the Adam man. That is, every material man born of woman is conceived in sin. He has death inherently in him materially and spiritually—and the material body must return to dust and the soul must be quickened into the Image of the Father, to ever see God spiritually—sin is death—and sin must be abolished to restore life.

But the death of this physical man can be other than normal death. "The wages of sin is death"—and the carnal and natural mind is sinful and when followed leads to not only the spiritual, but the physical death. The carnal and natural mind craves debauchery, drunkenness and lust, which mean both physical and spiritual

death. The physical man who indulges in drunkenness and alcoholic stimulants and debauchery burns up the brain and the nervous system. He destroys the power of the brain to generate the vital current and send it over the nervous system to produce vitality and life in the physical man. He destroys the nervous system so it will not act as a conductor in carrying the vital force and current into the human body and the laws of assimilation and elimination are weakened and impaired and physical death is hastened. He destroys the generative force of the brain and the vital force of the nervous system and the organs of the human body, the heart, the liver, the kidneys and the stomach become weakened and diseased and physical pain and suffering and death follow.

The carnal and natural mind with its burning desire for lust controls the physical man and is not only destructive spiritually, but physically. When the physical man yields to the lust of the carnal mind he is giving up his physical life as well as his spiritual life. When the sexual relations take place the brain and the nervous system are weakened by means of the nervous shock; every time the sexual relations are indulged in, the brain becomes less capacitated to generate the vital current and send it out over the nervous system and to produce normal metabolism in the material body and the nervous system becomes less efficient in carrying the vital current from the brain into the body and producing material life. Thus the law of material life is violated and thus the material man must pay the penalty. When the lust of the carnal mind is indulged to gratification, mental and physical weakness, sickness and death must follow. The human family, in yielding to the law of lust, produces physical weakness, mental depravity, insanity, physical death and spiritual darkness and spiritual death. The asylums of civilized countries are filled with inmates as a result of the law of lust. Physical weakness, sickness, pain and suffering invade the human family everywhere as the result of yielding to the carnal mind and gratifying sexual lust. Mental weaklings, imbeciles and lunatics are the mental fruits of the law and lust of the carnal mind.

This mental and physical weakness has been handed down from generation to generation and inherited by son from father, grandfather and great-grandfather until

the human family has become a race wrecked with physical pain and suffering and physical and mental weakness as a curse for yielding to the carnal mind and the law of lust. Jesus taught that sin and physical disease go hand in hand. Without sin there would be no physical disease and sickness—the cure therefore for physical disease is a pure soul—and there is no sin except in the sex—overcome the sensual as Jesus did and you overcome all disease.

Moses and the Prophets of Israel dealt with this question. They taught the Children of Israel that yielding to the lustful passions of the carnal mind not only consumed the spiritual man, but destroyed the physical man. They taught the Children of Israel the best hygienic laws this world has ever known—hygienic laws to preserve the physical man and to develop the spiritual man. Moses and the Teachers of Israel taught the Children of Israel that to yield to the lust of the carnal mind was not only sinful to the spiritual man, but was destructive to the physical man. But scholastic theology through false modesty has eliminated the teachings of Moses and the Prophets and has turned the human family out into the wilderness of darkness to be consumed and to be destroyed both physically and mentally by the wild beast, Depravity of the Carnal Mind and the Lust of the Flesh.

Materia Medica can temporarily stimulate the physical man, but cannot cure him. You may give him one poisonous material medicine to counteract another poison in his system, but his constitution must pay the penalty of over-taxation in order to eliminate the poison from the system. Material medicine is not assimilated as a part of the system, but simply acts as a foreign substance—a poison and a temporary stimulant to be eliminated from the body by extra taxation on the constitution.

All diseases of the physical man are primarily due to a weak nervous system which causes poor assimilation and elimination and which in course of time produces disease in the human body by way of self poison, weak functions of the organs and diseased organs of the body. And this weak, nervous system is due to sin—it may be inherited but it is the result of sin. Sin is the result of lust—and lust in thought and act destroys the nervous system—it is death.

Moses and the Teachers of Israel covered all these laws of health of the physical man and the laws of organic and inorganic matter—the mineral, animal and vegetable kingdoms—in their teachings to the Children of Israel as revealed truths. But the modern scholastic theologian with his material mind and physical senses has attempted to improve upon the revealed law of God as revealed to the Teachers of Israel and given as divine instructions by them to the Children of Israel

The modern scholastic theologian has substituted for these divine truths the materia medica—the modern medical doctor—and the modern human slaughter house of our carnal civilization called "hospitals." In substituting man's teachings for God's teachings, the carnal mind for the spiritual mind, they have erected these slaughter houses in which to butcher and slaughter the human family in the name of Christianity. When people become Christian in Truth, and overcome all sensuality as did Jesus, they will need no hospitals and insane institutions.

If the human family were taught the truths revealed to Moses and the Teachers of Israel, the human race would have both physical health and spiritual life. The orthodox Jew, when he lived up to the teachings of Moses and the Elders of Israel, had no slaughter houses in which to slaughter and butcher the human family—he had physical health and spiritual life. He lived up to the law of governing the generative organs, reproducing the physical man and preserving the physical man in the state of physical health, and subjecting the physical man and the carnal mind to the spiritual man and spiritual mind. And he had physical health, and physical life and spiritual life. The orthodox Jew knew that sickness and sin went hand in hand.

Moses and the Elders of Israel taught moderation in all things to their people—temperance to apply to all of nature's laws. Not only may the nervous system, the brain and the generative organs be injured and destroyed by drunkenness and lust and over indulgence of the flesh, but by mental worry and too much mental work and mental strain and study, the brain, the nervous system and the generative organs may be injured and ruined. When the natural mind by means of worry and study taxes the nervous system, it shuts off the inflowing

current of the innate mind which produces life and vitality in the physical man and thus the phosphorous of the brain and nervous system is consumed and burned out faster than it is rebuilt by the innate mind and the vital current, thus causing physical, mental and nervous weakness; hatred and malice and jealousy of the carnal Mind and the fleshly nature, will impede the flowing of this vital current over the nervous system and impair, injure and destroy the brain and the nervous system and thus destroy the physical man. When the carnal mind sends its thoughts of hatred and malice over the nervous system from the brain, it shuts out the vital forces, destroys the nervous system and poisons the physical man. Thus the thoughts of the carnal man kill, and the thoughts of the spiritual man give life. As the innate mind with its vital flowing current is generated in the brain and sent out over the nervous system, vitality and material life is imparted into the physical man. As this current is shut off by the hatred and malice of the carnal mind, the nervous system is deranged, the physical man poisoned and material life and vitality lowered. Moses and the Elders of Israel understood the spiritual and carnal laws and taught them to the Children of Israel. All malice and greed are in the sex senses, and all sin is in the sex—the cause that destroys the nervous system is sin and is in the sex senses.

The carnal mind is Death and the spiritual mind is Life. As you take the carnal mind into your consciousness you partake of physical and spiritual death—you behold matter and darkness. As you take the innate or spiritual mind into your consciousness you partake of physical and spiritual life. The carnal mind is darkness. The spiritual mind is light. That is what Paul meant when he said, "We now see through a glass darkly, but then we shall see as we are seen and know as we are known"; i. e., that in our dual state here in our best state of spiritual consciousness, the carnal mind enters to some degree and dims and darkens our spiritual vision, that the vail of the sex senses closes the eyes of the soul, but when the Spirit is separated from the flesh, we shall enter into a state of spiritual consciousness where the carnal mind is shut out and shall see spiritual things with spiritual eyes.

The veil of the sex senses shall be removed from the eyes of the soul and we shall see God face to face.

Moses and the Elders of Israel taught the Children of Israel that the generative organs represented the source of physical life and the means of propagating the race and the abuse of their functions meant physical death and and spiritual death. They taught that to indulge the carnal mind and yield to the lustful passions of the flesh was not only injurious and destructive to the physical man, but to take into the state of consciousness the carnal mind and the lust of the flesh was to destroy the peace and the light of the state of spiritual consciousness—the life of the soul. The hygienic and physiological laws taught by Moses and the Elders of Israel apply not only to the physical man, but to the spiritual man. Their teachings were a Revelation from God to man—a revelation to the physical and spiritual man. Circumcision had a two-fold meaning—a hygienic and physiological meaning for the physical man and a spiritual meaning for the spiritual man.

These leaders of Israel taught the laws of physical conception and reproduction. They taught the Children of Israel the injurious effect—physically and spiritually—of the artificial abuse of the generative organs.

The orthodox Jew, who lived the life as taught by the Teachers of Israel, was the most healthy and best preserved race of all the races and had a longevity that no other race has ever had.

But scholastic theology has eliminated the teachings of Moses and the Elders of Israel from theological creeds and left the human race to grow into a state of ignorance as to the law of physical and spiritual truth. The young growing into manhood and womanhood are not taught the physiological laws which govern their being and the laws which govern the generative organs of reproduction. These laws are violated through ignorance. The young mother is unprepared for motherhood and soon finds herself a physical wreck with an invalid offspring and does not know the reason that caused her deplorable condition. She does not understand that her brain and entire nervous system and generative organs are all connected by nerve currents and that which effects her nervous system effects her generative organs and brain. She does not

understand that her moods and temperament, her love and her hate, her mental gloom and her mental darkness and her spiritual vision are affected by the condition of her generative organs—sex and lust senses—and that her entire nervous system and brain and physical constitution are under the influence of the organs of reproduction. By violating nature's laws, the generative organs are injured, the nervous system is deranged, the brain is inactive and a general physical and mental collapse is the result with an invalid offspring as the product.

The young father does not understand that he and his offspring must pay the penalty of disobedience to nature's laws; that by abusing nature and by yielding to the carnal mind and the lust of the flesh, that he wrecks his nervous system and impairs his brain; destroys his physical constitution and walks into the wilderness of spiritual darkness where the light of spiritual truth is shut out.

Moses and the Teachers of Israel taught the physiological and hygienic truths to the Children of Israel that they might have both physical health and spiritual life. But modern scholastic theology has substituted for the revelation as taught by Moses and the Elders of Israel, Materia Medica, and the medical doctor. Scholastic theology has eliminated the teachings of Moses and the Elders of Israel and kept the people in ignorance as to the generative organs—the sex senses—the laws of reproduction and their effect upon the physical and spiritual man with the result that we have a race of dwarfs, physical invalids, mental imbeciles, poisoned and drugged to death by Materia Medica, all the result of sin. The elements of Materia Medica are composed of the mineral kingdom and science has long proven that the animal kingdom cannot assimilate the mineral kingdom to any real extent; that the animal kingdom can only assimilate the vegetable and animal kingdoms in producing physical life. The material man is organic physical life and he can only assimilate organic physical life in producing and perpetuating this organic physical life.

He must be fed upon organic matter. His food must come from the vegetable and animal kingdoms—the organic material kingdoms. He cannot assimilate the inorganic—the mineral kingdoms. When he takes this

mineral kingdom in the form of Material Medicine into his system, it is foreign substance to organic physical life and his system will not assimilate it. It is poisonous to his constitution and the physical laws of his system have to make a special effort to eliminate it from his physical body.

When the chemical elements which compose the brain, the spinal cord, the sexual organs and the nervous system—and their atomic and chemical friction and material properties—which constitute the carnal mind and the carnal man—lose their power to longer perform their functions, death takes place.

When they are in full and complete vigor they are at war with the spiritual man and are destructive to his spiritual nature and his spiritual life and spiritual vitality. To be delivered from this bondage to the material man, the carnal law and material creation, and give the spiritual man absolute freedom and complete restoration to spiritual life, is what Paul meant when he said: "All creation travaileth and mourneth together and waiteth for the day of deliverance." Paul here declared the great law of sin of the material universe—that is, all the animal and vegetable kingdoms and planetary system are controlled by the law of sex, and therefore exist as result of sin and in sin and travaileth to be delivered from this night of death into the day of spirit and life, where there is no sex and no sin. He compares the spiritual man striving and waiting to be delivered from bondage to the material man, the carnal law and material creation, to the woman suffering with pains and agony and waiting to be delivered of the child of material birth.

When this deliverance takes place, when the spiritual man and the material man no longer co-ordinate; i. e., when the vital currents of the life force of the spiritual world and of the Spiritual Universe, which the scholastic world calls "God," the Universal Spiritual Intelligence, ceases generating life force in the brain and sending the life currents collected in the brain over the nerve system producing atomic motion and vitality in the material man, dissolution takes place and what the Scientific world calls "Death" occurs.

But it is not death, it is the dissolution of the spiritual and the material man. The individualized, spiritual Ego

which God created in His own image lives on, separated from the material world, not subject to the material man, the carnal law and the material creation.

There is no death—"O death, where is thy sting? O grave, where is thy victory?"

CHAPTER XII.

THE SPIRITUAL OR INNATE MIND.

"Therefore, there is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnal minded is death; but to be spiritually minded is life and peace." Romans 8 chapter, 1 to 6 v.

Moses and the Prophets and the Apostles, in their teachings, all recognize the dual nature of man; they all recognize the carnal and the spiritual man—that is the burden of the story of the Bible from Genesis to Revelation. This truth is the key to the Bible and the essence of God's revelation to man. The fleshly man is born of woman and the spiritual man was made by God in His own image. But this dual state only exists as result of sin. When sin shall lose its power the material creation will cease to be real.

This fleshly man—this carnal mind—is at enmity against God—cannot know and understand spiritual things and has no knowledge of the spiritual senses and spiritual laws which govern the spiritual man. The fleshly man is death. He exists as result of sin and is unreal in perfect spiritual purity.

The spiritual man made in God's image has spiritual understanding, is subject to spiritual senses and spiritual laws, and can know, realize and feel the ever presence of the spiritual Creator. The spiritual man is life.

The Apostle Paul here recognizes this revealed truth.

The spiritual mind is the opposite of the natural or carnal mind. The carnal mind only exists by the absence of spirit in thought. The spiritual mind is Life and the carnal mind is Death. The spiritual mind is both the spiritual and physical life. The carnal mind is both spiritual and physical death.

As you take into your state of spiritual consciousness lust, hatred, malice and murder—the fruits of the carnal mind—you are destroying your spiritual life by taking into your spiritual consciousness spiritual death; and at the same time destroying physical life by sending these impulses over the nervous system poisoning and burning up the physical man.

As you shut out the thoughts of the carnal mind and take into your state of spiritual consciousness, the spiritual mind, you are sending thoughts of happiness, joy and peace over the nervous system, producing quietness and restfulness in the physical man that nature may work in an orderly manner and that assimilation and elimination may operate perfectly in the body and thus produce spiritual life and physical health.

"Thou shalt love thy neighbor as thyself" has a twofold meaning; it means spiritual life and physical life. It involves the law of sex—malice is in the sex—love is in the soul—the soul must overcome the sex to love. It means to take into life of the soul spiritual consciousness, the spiritual mind and spiritual life, and in so doing the mental impulses which are sent out by the brain over the nervous system of the body are undisturbed by hatred and malice, envy and jealousy; and thus causes the organs of the body to function regularly, producing physical health and strength. The question of the decalogue is a sex question, as every question in nature is a sex question, and the spiritual life of the soul and eternal life is a sex question. The soul must overcome the sex of the mortal creation to have eternal life

The carnal and the spiritual mind are not only ever at war with each other as to spiritual life and spiritual things, but they are continually at war with each other as to physical life and physical health.

This innate or spiritual mind is the ever flowing current from the Spiritual Universe into the material man.

This spiritual mind is an ever vital spiritual force imparted by the Universal Spiritual Intelligence to the spiritual man whom He made in His own image.

This spiritual mind of vital, life-giving current is ever flowing and produces life—spiritual and physical —in both the physical and spiritual man.

This spiritual mind is not dependent upon matter, the properties of matter or the friction of matter for existence. It is above matter, contrary to matter and does not know material laws and is not subject to material laws.

This innate or spiritual mind is ever living and present. The carnal mind ceases to have a state of consciousness when the physical man is absolutely asleep. The nervous system which connects the co-ordination between matter and Spirit is relaxed and while in a state of sound sleep the carnal mind loses its control and state of consciousness over man.

But the innate or spiritual mind is ever present—performing its life-giving function—and man is ever in a state of spiritual consciousness. This innate or spiritual mind controls the involuntary nervous system and organs of the body. When asleep and the carnal mind is suspended from action and a state of carnal consciousness, the innate mind keeps the involuntary nerve system in a state of action; the heart and pulse beating, the blood circulating and producing material life in the physical man.

The carnal and physical mind has no part in these life currents of the innate or spiritual mind and when sound asleep only the innate or spiritual mind is in action, And hence, the Bible records that God appeared to man—"In dreams." Abraham, while asleep, said: "Behold God is in this place and I knew it not." All through the Bible we have God speaking to man while he is asleep. When asleep this carnal mind is suspended from action and is not in conflict with the spiritual mind and while in this state of spiritual consciousness undisturbed by the carnal consciousness, God talked with, communed with and revealed himself to the Law Givers and the Prophets—communed with and revealed himself to the spiritual man whom He had created in His own image.

This spiritual and innate mind sending its life giving currents over the nervous system and producing vitality

and physical life in the physical man is the "All Good" of the Universe—"God's Healing Power" of the Early Christian church.

When the physical man does not sleep soundly and the carnal mind is intervening in the consciousness of the innate or spiritual mind, he may have dreams which are produced through the nervous system acting on the carnal mind. These dreams come from the carnal mind of the material man and the external world. But when the physical man is absolutely sound asleep the nervous system completely suspended and relaxed and the carnal mind is not intervening in the consciousness of the innate or spiritual mind, the dreams and consciousness which are given forth, come from the spiritual and innate mind—the soul—the internal consciousness and spiritual world. The state of consciousness and dreams produced while man is in this state is the inflowing consciousness from the spiritual world producing life in the material man. These are the dreams spoken of in the Bible. This was the condition—physically, mentally and spiritually—that the Law Givers and Prophets were in when God spoke to them in dreams and revealed himself unto them when they were asleep.

It was when the carnal mind and the physical man were not interfering with the spiritual mind and the spiritual man in consciousness, that God spoke and communed with the spiritual Sages of Old. "The prophet that hath a dream let him tell a dream and he that hath my word let him speak my word faithfully" (Jeremiah 23: 28). "In a dream—in a vision of the night when deep sleep falleth on men in the slumberings of the bed then He openeth the ears of men and sealeth their instructions that He may withdraw man from his purpose and hide pride from man" (Job 33: 15-16).

It is this spiritual and innate mind which gives spiritual consciousness to the spiritual man and communes with God when the carnal mind and the fleshly man are suspended and closed out of the consciousness of the spiritual man. There is spiritual virtue in dreams and spiritual truths revealed in spiritual dreams to the innate mind and spiritual man.

There are likewise fleshly dreams when the carnal mind through sensuality and lust shuts out the light of

spiritual consciousness and the physical man and the carnal mind dominates. "Even as Sodom and Gomorrah and the cities about them in like manner giving themselves over to fornication and going after strange flesh are set forth for an example, suffering the vengeance of eternal fire. Likewise, also these filthy dreamers defile the flesh, despise dominion and speak of dignitaries" (Jude 7-8 verses).

These fleshly dreams are from the carnal mind and the flesh and shut out the light of spiritual consciousness and are death both to the physical and spiritual man. They originate in the sex and lust senses of the mortal mind.

The spiritual dreams are from the innate and spiritual mind and come into the state of consciousness when the carnal mind with its fleshly and lustful desires is shut out from the state of spiritual consciousness. They come into the state of consciousness when the innate and spiritual mind is in full play and has complete control over man and are lifegiving both spiritually and physically.

The innate or spiritual mind is healthy and life-giving both to the physical and the spiritual man. This innate mind is a part of the Spiritual Universe—and Spirit is life. When the spiritual and innate mind is held in a state of consciousness and the carnal mind excluded from the state of consciousness, the innate mind which is Spirit flows with its life-giving forces, through the generative power of the brain, over the nervous system of man causing the laws of assimilation and elimination to work harmoniously in the body. If the nerve system is sound and the organs of the body are left intact and not diseased, this mental state of spiritual consciousness will not only restore, but preserve, physical health. It will cause the food taken into the stomach to be digested and assimilated and the physical body to be reconstructed and rebuilt. This is normal healing by the power of the Spirit and spiritual consciousness.

If the nervous system is destroyed and too weak for the vital forces of the innate and spiritual consciousness to produce the proper amount of nerve energy and normal assimilation and elimination, then special intervening power of Spiritual Intelligence is required to produce health. Or, if the organs of the body are diesased

and destroyed so that they will not functionate, Special intervention of the Spiritual Intelligence is necessary to reproduce health. This is what the orthodox world call a "miracle" or "the supernatural." But, in fact, it is a deeper spiritual life and a better spiritual understanding and the overcoming of matter by the Spirit and the physical laws by the spiritual laws. Few reach this state of spiritual understanding and spiritual consciousness so as to be able to avail themselves of the supernatural. There is no miracle in the absolute spiritual life, for in that life all is real, and the material does not exist.

Many spiritually minded reach that state of spiritual consciousness so as to avail themselves of the normal spiritual healing and spiritual life, but few reach that state of spiritual consciousness so as to be able to invoke the supernatural, for the unreal of the material senses to absolutely disappear from the consciousness of the soul.

This law of spiritual healing and spiritual life is demonstrated by the law of dreams. He who thinks of carnal things and permits his lustful nature to absorb his thoughts during the day will have his consciousness invaded at night while asleep and have carnal dreams. The thoughts of the carnal man are entering into his consciousness while asleep. The carnal mind will enter his state of consciousness when the Spiritual mind should be in absolute control. He who thinks of spiritual things and excludes the carnal mind from his consciousness during the day, will dream of spiritual things when asleep. The spiritual mind when in this state excludes from its consciousness the carnal mind and the spiritual mind is in absolute control of the state of consciousness.

This was the state of consciousness that the Sages of Israel were in when God spoke to them in dreams. The scholastic world calls it "sub-consciousness"—or, "that which we know while asleep." But it is more than subconsciousness, it is real consciousness—it is the consciousness of the spiritual man or the innate mind when the carnal mind and the state of consciousness of the physical man are excluded. It is the state of consciousness which gives light—spiritual light—to the spiritual man and physical life to the physical man. That is what the Psalmist means when he says: "Who forgiveth all thine iniquities; who healeth all thy diseases." It is this

spiritual state of consciousness which conforms to natural laws and spiritual laws and gives spiritual and physical life. We do not deny natural law and matter, but claim that this state of spiritual consciousness controls and regulates them as well as controls and regulates spiritual law and life. Matter only exists to the physical senses.

It is necessary for the physical man to eat the proper kind of food—but it is also necessary for him to digest and assimilate this food to have health. The laws of assimilation and elimination go on continually in his body to preserve physical health. The organs of his body must perform their proper functions to preserve physical life. Disarrange these laws and prevent their natural operation and you have physical disease and physical death. Matter of itself has no life and no intelligence. The intelligence and the force which operates these physical laws and organs and preserves physical life in the physical man is spiritual. It is the power of the Universal Spiritual Intelligence generating nerve force in the brain and sending this nerve force or vital current out over the nervous system, that causes the organs of the body of the physical man to operate and produce digestion, assimilation and elimination and preserve physical life and health.

If you obstruct these physical laws by worry, hatred malice and jealousy and take these conditions into your state of consciousness, thereby shutting off the current of vital force, you will produce sickness and disease in the physical man. But if you exclude from your state of consciousness these fruits of the cranal mind and let the vital current of life and Spirit flow into the physical man over the nervous system, you produce physical health and life. This is the healing power of the state of spiritual consciousness. The Elders of Israel understand this spiritual law; the Disciples of the Early Church realized and understood it. It is not the supernatural, but the natural life-giving power of the Spirit. It is the life-giving force of Spirit over matter.

The Author for many years could not understand or realize anything but matter and material laws. He inherited a weak and frail nervous system and a weak and delicate stomach. He was left an orphan in the world at nine years of age and had no one to care for his physical condition; he lived where he could and

ate as he could, all kinds of food, at restaurants, boarding houses and hotels, that his delicate stomach would not digest and his weak nervous system would not assimilate. As he grew up into manhood, he was of a studious nature and read and studied much, thereby overtaxing his frail constitution. He had great ambition, all from sex—sin. At twenty-one his normal weight was one hundred and forty pounds; but not understanding these spiritual laws and being unable to digest and assimilate his food according to physical laws, that which he put into his stomach would ferment and decay and he soon developed stomach, bowel and liver trouble which the doctors mis-diagnosed and began to operate on him for effects instead of removing the cause. Instead of assimilating his food he absorbed it into his system as so much posion until he weighed nearly two hundred pounds and his nervous system and constitution was so disarranged and poisoned that he could not sleep—all the result of sin of the author and his ancestors. In the meantime the doctors operated on him five times—almost completely destroying his delicate stomach and weak nervous system. After these operations were over, by means of stimulating the liver temporarily by drugs made from herbs, forty pounds of this poisonous substance was taken from his system within twenty days, leaving him a shadow and a complete nervous wreck. He did not have vitality enough to cause capillary circulation. He had not had a good night's sleep in five years. His stomach and nervous system were so weak that when he would go to walk the glare of the light would affect his stomach and nervous system so that he would fall over face foremost. He could not digest and assimilate the most delicate food. His stomach and body had been poisoned by taking all kinds of medicine for years, and his weak nervous system was destroyed.

In this state he began to think spiritual thoughts instead of material thoughts. He began to take into his state of consciousness the state of spiritual truth and exclude the material and carnal. His nervous system was so weak that according to natural law it could not relax so as he could get natural sleep. His spine had been affected from the operations so that medical science said he could not possibly live. Instead of natural sleep he

would exclude from his mind all material thoughts and images and make his mind a perfect blank—thereby letting the life current of spiritual force generate nerve energy in the brain and send it out over his weak nerve system, producing as much power of assimilation and elimination as possible. By availing himself of the state of spiritual consciousness and thinking spiritual thoughts and excluding the carnal and material from his state of consciousness, and not indulging the desires of lust, he gradually rebuilt by degrees until he reached that state where his nervous system would relax slightly for a few minutes at a time—so he could get a few minutes of half sleep and half unconsciousness. By continuing in this state of blank mental attitude and resting and taking into his state of consciousness only spiritual thoughts and permitting the spiritual forces and vital current to be generated freely in the brain and to be sent out freely over his weak nerve system—he gradually rebuilt until he could digest some food and the laws of assimilation and elimination would operate to some extent until he began to take on vitality and to rebuild physically. And by living free of the sensual acts, rebuilt and wrote his works on the Bible.

The Author never drank any whiskey or alcoholic stimulants except in case of sickness. He never took any drugs in the way of opiates in his life. But from lack of assimilation of his food his nervous system atrophied and starved while in this impoverished state of health until the demand of his nerves for nutriment for the nerve cells caused an excruciating agony, as though ten billion pins were being stuck into him at one time. All this he overcome to the extent that he has lived for years and done great mental work. But he has lived the life of purity in act and thought so far as the human could during these years.

The doctors gave him up to die and no one thought he could live. But by applying the law of Spirit to the law of matter and living in a state of spiritual consciousness and giving the vital forces of spiritual laws free and complete play to generate nerve force in the brain and to send the vital currents out over his weak and impoverished nervous system, he controlled the natural laws by the spiritual laws so as to gain physical strength, to still live and to write many books.

The doctors tell us that worry causes indigestion, poor health and will kill the physical man, but they do not tell us why. Like all other contentions of Materia Medica, they give us the effects without giving the cause. Medical science, if it can be called a science, describes disease and its effect, but concludes with cause "Unknown."

Those who understand the spiritual laws as well as the natural laws know that all disease is due primarily to a weak nerve system and want of nerve force—and that this is due to sin. By "nerve force" we mean the vital current, of the Spiritual Universe energizing the physical man and sending life currents over the nerve system; the brain—into which the nerve system centers by way of the spinal cord—relax—the carnal mind is unconscious; but the spiritual or sub-conscious mind is active and at work, and thus life is generated in the brain and sent out over the nerve system and the physical man is rebuilt. Without sleep so that his state of relaxation could take place, the nerve system would soon contract instead of relaxing, and the physical man would begin to break down instead of rebuilding. The Author was so sick for years and his nerve system was so weak that he could not relax to get natural sleep and lived by closing his mind to the external world and making his mind a perfect blank so that the nerve current could pass into his body and maintain physical life. He lived by this method of controlling matter with mind, until he regained sufficiently to enter a natural state of relaxation and get some natural sleep and let the nerve current pass in the natural way from the brain over the nervous system.

All life is free from the material force. The Fathers of the "Early Church" understood this truth and healed the sick. Without sin there is no disease and death—Jesus overcame sin and therefore overcame death—had he been the father of children he would never have come out of the grave. The spiritual and life-giving force controls natural laws and matter. There is not anything supernatural about it—life—the natural state of Spirit and matter is for Spirit to control matter.

The strong physical man by indulging in lust, drunkenness, hatred and malice and shutting out from his consciousness the power of the Spirit and yielding to the carnal mind, may soon become a physical wreck. He

sends forces over his nervous system which are poisonous and destructive to the physical man. But the same man with a strong physical constitution by shutting out the carnal mind from his state of consciousness, denying the law of lust, hatred and malice and taking into his state of consciousness the power of love over his strong nervous system, will preserve his health and live to be a strong, healthy old man.

This is the normal health-preserving and life-giving force of Spirit over matter and it is available to every individual of strong spiritual power and of a deep state of spiritual consciousness.

But there is a supernatural healing power of the Spirit. Christ taught this supernatural, spiritual power and so did the Apostles and many of the Early Church Fathers. "And it came to pass on a certain day as He was teaching, that there were Pharisees and Doctors of the law sitting by, which were come out of every town of Galilee and Judea and Jerusalem and the power of the Lord was present to heal them," Luke 5: 17. "And when He had called unto Him His Twelve Disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of diseases," Matt. 10: 1. "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one," Acts 5: 16.

The unclean spirits and evil spirits here mentioned, of course, were the powers of the flesh. The flesh is unclean, anti-spiritual, and is sickness and death. The power manifested here to heal, of course, was supernatural. Christ and the Apostles who did the healing were in a state of spiritual consciousness which had absolute control over the carnal mind and physical man and thereby possessed the power to make the carnal mind yield to the spiritual mind. They were in a state of consciousness whereby the spiritual had absolute power over the natural and material, and their healing power was therefore supernatural. Matter and the carnal mind did not enter their state of consciousness, only Spirit and spiritual laws entered their state of consciousness and they could therefore subject matter and the carnal mind to the Spirit and the spiritual laws. They were living above the sex senses of the mortal

creation, and therefore could heal the sick. If we live the same life as Jesus and the Apostles lived—above the sex—in thought and act, we can heal the sick too.

Moses, the Elders and the Prophets of Israel, the Disciples and Apostels and the Fathers of the "Early Church" understood this spiritual truth and practiced it. But when the church became more materialistic and men began to worship God with the senses of the physical man they began to lose their power to heal the sick, and when the material forces got control of the church and it became a meterialistic institution, run and controlled by the material man, who worshipped a materialistic god with the material senses of the physical man, men lost their healing power and the power of the spiritual over the material—and the spiritual man over the material man. When the church made Baal its god it lost its power.

The spiritual mind is of God—it is a part of the Universal Spiritual Intelligence. It knows no death. When it excludes from its state of consciousness the carnal mind and the power of the flesh, it has absolute control over matter and natural laws. The spiritual man is then in the absolute image of his Maker; he is in absolute harmony with God and God's spiritual universe, and reflects God, and knows no disease and death.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death," Romans 8: 1-2. Paul here places sin—sex—and death side by side.

The power of Spirit over matter and the spiritual mind over the carnal mind is not so much a question of faith as it is spiritual understanding—the realization of God as the only life.

The spiritual mind understandeth spiritual things and spiritual laws—and when this spiritual mind and spiritual man are placed in a state of spiritual consciousness absolutely in harmony with God and God's law and spiritual universe, the spiritual man hath absolute power over the carnal mind and natural law and the physical man—he hath spiritual life which driveth out sin, sickness and death—both spiritually and physically.

The carnal and fleshly mind hates the innate and spiritual mind. The fleshly man hates the spiritual man.

The spiritual man spoke through the Prophets and the Elders of Israel and the Disciples and Fathers of the Early Church and the fleshly man stoned them and killed them. The spiritual power flowed into the mind of these spiritual Sages like a mighty current flooding the world with spiritual power and light, but the fleshly man dammed up the mighty current with fleshly power and carnal obstructions. The Spirit gave light and life through the Prophets and the Teachers of Israel to the world, but the carnal man denied the light and preferred darkness to light and night to day. The spiritual man loved the light of the Spirit and the carnal man loved the darkness of the flesh. The spiritual mind gives the spiritual light of day to the spiritual man and the carnal mind gives the darkness of night to the fleshly man. Jesus' teachings were for the soul, and condemned the life of his carnal age, and the serpent in men nailed Him to the Cross.

Every philosopher, every prophet and every teacher who has had the light of the Spirit and taught it to the world has been hated and despised by the carnal mind and the fleshly man. The fleshly man through his carnal mind has stoned and killed the teachers of spiritual truth in every age of the world. The flesh will not accept the Spirit. The carnal mind will not be taught by the spiritual mind. The fleshly man will not receive the doctrines of the spiritual man.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil," John 3: 19.

The spiritual mind giveth light! light! light! unto the world in the midst of the darkness of the night of the carnal mind and the fleshly man. Soul purity is life. The night of the serpent's mind—the lust of the flesh—is death. If the soul would live and have fellowship with God it must overcome the lust of the flesh in thought and act.

CHAPTER XIII.

THE CREATION—SPIRIT AND MATTER—OR SPIRIT AND FLESH.

"In the beginning, God created the heavens and the earth, and the earth was without form and void and darkness was upon the face of the deep." "And the Spirit of God moved upon the face of the waters." "And God said: Let there be light and there was light." Genesis, 1: 13. "In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by Him and without Him was not anything made that was made. In Him was Light and the Light was the life of men. And the Light shineth in darkness and the darkness comprehended it not." John, 1: 1-5.

There was a time when matter did not exist—when the material creation was a nonentity. A time existed when the material universe did not exist. God who is Spirit and Universal Spiritual Intelligence created matter and the material universe—By withdrawing Himself as the only and real life from consciousness as result of sin.

Spirit cannot be materialized—neither can matter be spiritualized. Spirit and matter cannot be harmonized. They are foreign to each other and are governed by different laws. Matter has no intelligence and life of itself. Matter has material properties, but no innate life and innate intelligence, and only exists in consciousness when man as spirit fails to realize God as the only real life.

The universe exists. There must be a Spiritual Intelligence—and that Universal Spiritual Intelligence must be eternal; and must have created matter, or else matter is eternal. Either matter or Spirit is eternal—that is, existed without a beginning. The materialist must admit this proposition. All men must admit it

regardless of revelation. That either Spirit or matter existed without a beginning is self evident, that either spirit or matter was all in the infinite and in the beginning.

That this universe is governed by law all must admit. That the material universe is governed by law and intelligence none can deny. That material creation is a cosmos, not chaos—is law and order, and not disorder and anarchy—no one can deny.

That matter has no innate intelligence must be admitted. The rock, the stone—cannot think and cannot know the laws of the material universe. Therefore, there must be an Intelligent Force which governs the created universe. There must be an Intelligence which regulates and governs the material universe. If this Intelligence was all in the beginning, it is all now, and matter is the unreal and does exist in the complete realization of spirit.

This Intelligent Force which created matter is Spirit and is a Universal Personal Spiritual Intelligence. He created matter and the material creation according to His spiritual intelligence and fixed laws to govern the material universe. The mineral kingdom of this material creation has no organic life. Out of the mineral kingdom is developed the vegetable kingdom which is organic life. The trees and the flowers are of a higher state of material creation than the rocks and the stones. The animal kingdom is still a higher creation of material organic life. The birds that fly in the air and sing in the trees, the fish as they swim in the ocean, and the herds of cattle as they low upon the hill tops are a higher state of organic material life than the lilies of the valley and the flowers of the garden and the trees of the forest. Material man is the highest type of this organic material life and is given dominion over all other creation of the animal kingdom. The creation which is unreal in spirit—life—is governed by sex—and is the result of sin.

According to natural law, the vegetable kingdom can assimilate from the mineral kingdom to produce organic life in the vegetable kingdom. And the animal kingdom can assimilate from the vegetable kingdom and produce life in the animal kingdom. But the animal kingdom cannot assimilate the mineral kingdom and convert the mineral kingdom into organic life in the animal kingdom.

Man cannot assimilate the mineral kingdom as food and produce material life from the mineral kingdom. He is dependent for food out of which to sustain the material life upon the vegetable and animal kingdoms. When he takes the mineral kingdom into his body, it is a foreign substance and nature must eliminate it as a poison—he cannot assimilate it into organic material life to any extent. As you progress from the mineral kingdom to the animal kingdom of material creation, you reach a higher state of organic material life. But, as this state of organic material life progresses, it reaches by progress the consciousness of the Spiritual Intelligence which created material life. And man, the highest type of the material creation, is conscious of the Spiritual Universe and his own spiritual nature.

It is immaterial whether God was billions of years in creating the material universe or created it instantaneously. Material man—the highest type of material creation, has an innate consciousness of a Spiritual Personality and a Spiritual Intelligence.

And man is conscious that he is made in the Image of God—the word, the only reality—life—the Christ was with God—life—and was God—life—in the beginning; and without this life spirit there was not anything made that was made. The Creator being Spirit—all that was really made was spiritual—matter is the unreal.

As this law of material progress of organic life develops by progression from the mineral kingdom, the vegetable kingdom and the animal kingdom into the physical man, the highest type of the animal kingdom, so likewise does the spiritual creation develop by the law of progression from the lowest type of the animal kingdom to the spiritual man—the highest type of the manifestations of the Spirit in the spiritual creation—this highest type of the spiritual manifestation being the spiritual man who was created in God's image.

The vegetable kingdom assimilates the mineral kingdom into organic material life and according to this law, from the mineral kingdom grows the flowers, roses, the lillies, and all of the vegetable kingdom. The animal kingdom assimilates the vegetable and animal kingdom and from the vegetable and animal kingdom man and the other animal creation take their food and sustain life in

the animal kingdom. This is the law of progress from the lower to the higher state of material life. Moses taught this law as revealed to him. Likewise, there is a law of progression from the lower to the higher spiritual existence. The scriptures teach this truth. All animal life possess some part of the spiritual universe. There is no life except Spirit. What we term material life is simply the energizing power of Spirit in matter—and what we call physical material life is simply the manifestation of spiritual life over the nervous system producing physical life. But primarily, all life is spiritual. The spiritual creation is governed by the law of progression, and so is the material creation.

The Scriptures teach this as a revealed truth—Numbers 16: 22 verse. God is referred to as "the God of the spirits of all flesh." Ecclesiastes, 9: 21: "Who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth?" James, 26: "For as the body without the Spirit is dead, so faith without works is dead also."

Here we are taught by revelation that all life is from Spirit, and from the lowest to the highest creation possesses this life in some degree—the higher the state of physical life the higher the state of spiritual life. This law of progression prevails in creation until it reaches man—the highest type of physical creation and the highest conception of spiritual creation—and the spiritual man who was made in God's image has a spiritual consciousness of a spiritual individuality. God in the beginning created the heaven—Spirit—and the earth—the flesh—and it is a long way from the spiritual to material creation.

The material creation is anti-spiritual and this law runs from the lowest to the highest state of material creation. In the animal kingdom, this law of anti-spiritual nature prevails in the lower animal kingdom as well as in the higher; that is, the material lower animal kingdom is anti-spiritual as well as the material man, the highest type of the animal kingdom. This anti-spiritual nature of the animal kingdom is represented in the generative organs—sex senses—and the sexual laws by which the animal kingdom is propagated. The members of the lower animal kingdom possess this

anti-spiritual nature in their generative organs and possesses the lustful nature as well as man, the highest type of the animal kingdom. Who has not observed the viciousness of the male of the members of the lower animal kingdom, and who has not observed the law of lust controlling the opposite sexes of the lower animal kingdom? Who, as a student of nature, has not observed the law of jealoysy and hatred among the members of the lower animal kingdom from the lowest to the highest, which is anti-spiritual in its nature; the members of the lower animal kingdom are not conscious of its conflict with the spiritual nature because they have not that high degree of spiritual life which gives them a spiritual consciousness of a spiritual personality. But man, the completion and the highest type of creation in his physical nature who was given dominion over the lower animal kingdom physically, and who in his spiritual nature was made in God's image, has his state of spiritual consciousness, that he is an individual spiritual being made in the Image of God—and in him the conflict between the flesh and the spirit—the spiritual and the material creation—reaches its high state of strife and war. The material creation is unreal, except to physical senses.

The Scriptures teach this spiritual and material law. Moses and the Prophets understood it—so did the Disciples and the Fathers of the Early Church.

The entire animal kingdom is at enmity with the spiritual kingdom. The law of lust of the animal kingdom of the material creation hates the Spirit, and the law of Spirit. The lust of the flesh of the animal kingdom of the material creation hateth the Spirit and spiritual things and is at war with the spiritual universe, and hence the material creation must perish and pass away and the physical creation of the animal kingdom, which is the product of the law of lust, must die because it is anti-spiritual and unreal. The lowest members of the animal kingdom must die because they are produced as a result of the law of lust just as the physical man must return to dust because he is a product of the law of lust. If the material creation was real it would never pass away, and if the physical man were real he would never die. But God is the only reality and the Ego which was made in his Image is all that there is real about man—and this man is immortal.

God is Spirit and God is Life. The animal kingdom is the product of the law of lust of the flesh and the flesh is death, because it is unreal. And this law runs through all of the animal kingdom of material creation and of God's spiritual universe.

Romans, 7: 5: "For when we were in the flesh, the motions of sins, (the word motions here in the original means passions—which, of course, means the passions of the flesh), which were by the law, did work in our members to bring forth fruit unto death." To give this passage its full meaning the Apostle intended to convey in the original Greek it would have to read: "For when we were in the flesh the sexual passions of sin which were by the law, did work in our members to bring forth fruit unto death." Sixth chapter, 12th verse of Genesis: "And God looked upon the earth, and, behold, it was corrupt; for all flesh corrupted his way upon the earth." Fifth chapter Galations, seventeenth verse: "For the flesh lusted against the Spirit and the Spirit against the flesh." Sixth chapter of Galations, eighth verse: "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

The Word which was with God in the beginning and which was God—which John refers to in the opening of his Gospel and which was the creative power, and which spoke the material universe into existence, was Spirit. The material creation is anti-spiritual and the animal kingdom of this creation is produced and propagated by the law of lust—the essence of that which is anti-spiritual. All physical creation is produced and propagated by the law of lust and is anti-spiritual and must die. This law governs from the lowest to the highest, the members of the animal kingdom of the meterial creation.

That is what the Scripture means when it says: "All creation travaileth and mourneth together and waiteth for the day of deliverance." That is, the physical creation which is produced and propagated by the law of sex and of the flesh and the law of lust is at enmity with the spiritual universe and the spirits which are manifested in physical life travaileth and waiteth for the day of deliverance from sin and sex of the flesh and the law of lust.

The Word means reality and the word was God, the only reality—the only life—the Christ—Spirit, in the beginning, and by spirit all things that were created were made and all that was made was spiritual, and that which was not made is unreal in spirit life, and seems to exist to the senses as result of sin.

CHAPTER XIV.

MARRIAGE AND THE NATURAL BIRTH.

Scholastic and man-made theology has declared marriage and the natural birth to be holy, and spiritual. Scholastic theology has declared marriage to be a spiritual institution, and has made it one of the sacraments of the church and the natural conception and the natural birth it has declared to be spiritual and holy. This is error, and not the truth. Man-made theology has thus declared the physical and material relations of the sexes to be holy and spiritual. And upon this rock every ship of scholastic theology through the ages has been wrecked and sunk in the bottomless pit of the ocean of error. Scholastic and man-made theology, in contending that marriage is holy and the natural birth is spiritual, has contended for too much. It has confounded the moral of the mortal creation with the spiritual. If marriage be holy and the natural birth spiritual, then the physical man would be spiritual and in harmony with his Maker and would need no redemption or salvation. The makers of scholastic theology, in contending that marriage is holy and the natural birth spiritual, have argued their theology out of court and have given the world of infidelity a judgment by confession. For the infidel replies: "If marriage be holy and the natural conception and the natural birth be spiritual, why does man need redemption or salvation?" And if the contention of the theological world be true, the infidels' and agnostics' and materialists' reply is unanswerable.

But marriage is not holy and the natural birth is not spiritual and upon the truth of this statement depens the Immaculate and Supernatural Conception of Jesus Christ.

But the theological world quotes—does not the Bible say: "And the Lord God said: It is not good

that man should be alone and I will make him a help-meet for him." Genesis, 2: 18. "And Adam said: This is now bone of my bone and flesh of my flesh—she shall be called woman because she was taken out of man. Therefore, shall a man leave his father and his mother and shall cleave unto his wife and they shall be one flesh." Genesis, 2: 23. "And God blessed them and God said unto them be fruitful and multiply and replenish the earth and subdue it and have dominion over the fish of the sea and over every living thing that liveth upon the earth." Genesis, 1: 28.

Scholastic and man-made theology has construed these passages of Scripture through the ages as authority for the contention that marriage is holy and the natural birth spiritual; and have relied upon these passages of Scripture as authority for making marriage a Sacrament of the church. They have been used as authority to gratify the lust of the flesh; and the physical man has used them as a subterfuge and misconstrued them for the purpose of justifying his lust, as divine and spiritual.

We observe here that the Scripture quotations which scholastic theology relies upon as authority for its contention that marriage is holy and the natural birth spiritual, refer to the physical man and not to the spiritual man. The Lord God in the Garden was the mortal mind speaking to the soul and it was Adam—the man of the flesh—who said: "This is bone of my bone and flesh of my flesh."

Before God "blessed them" he created the spiritual man; and He said: "Be fruitful, multiply and subdue the earth—the flesh—this was God—the Divine mind speaking to the soul—the man made in His Image—and not the Lord God, mortal mind of the flesh, in the Garden. There were two minds in the Garden, and the Divine Mind—God—told man that he was made in His Image and to overcome sin that then existed. "But of the tree of the knowledge of good and evil thou shalt not eat of it for the day that thou eateth thereof thou shalt surely die." In other words, before the physical woman was created the man was put on notice that the moment he yielded to sexual lust he should die—physical man should return to dust. And the Scripture tells us that God knew that he would fall before he created him. That is, the physical man would yeild to sexual lust, and

that the spiritual man would thereby take into his consciousness the state of the carnal mind.

"So God created man in His own image, in the image of God created He him; male and female created he them." Genesis, 1: 27. We observe here that it was the spiritual man who was created in God's image, and not the physical and fleshly man. And God blessed them and said unto them: "Be fruitful and multiply and replenish the earth and subdue it; and have dominion over the fish of the sea and over the fowls of the air and over every living thing that moveth upon the earth."

We note here that it was the spiritual man whom God blessed, and it was this man whom He told to multiply and to replenish the earth and to whom he gave dominion over all other creation. The spiritual man was made in God's image and the physical man was made the highest type of animal creation and given dominion over the rest of the animal kingdom. Spirit is Life and when manifested in the material creation is individualized into a Personal Spiritual Being. The spiritual man whom God created in His own image was part of Universal Spiritual Life before he was manifested in matter and when this Universal Spiritual Life was manifested in the physical man the spiritual man was individualized into an individual spirit—"Multiplying" referred to here by the Scriptures quoted is a spiritual increase. The Scriptures tell us, however, that the spiritual man by taking into his spiritual consciousness the carnal mind and sexual lust in multiplying the physical man and in individualizing the spiritual man into a spiritual individuality from Universal Spiritual Life, fell; that is, the spiritual man who is governed by spiritual laws, took into his state of consciousness the law of the carnal mind, the nature of lust and the material man;and was thus placed out of harmony with the laws of the spiritual universe and Universal Spiritual Life—out of harmony with God's laws and God's universe. Sin existed when God created man, and He told man made in His Image to be fruitful spiritually, and to subdue the earth—the flesh—sin—and if he touched sin—the flesh—he should die.

There is a dual man—the spiritual and the material. It was the spiritual man that God made in His own image, and it was this man that He blessed. In the plan of

Creation the physical man by reproduction was used as a means of individualizing the spiritual man into a spiritual personality from Universal Spiritual Life. But there is no harmony between the spiritual man and the material man. This spiritual man is a part of the Universal Spiritual Life—and Spirit is eternal. "The Spirit of God hath made me and the breath of the Almighty hath given me life." 33d Job, 4th verse. "God that made the world and all things therein, seeing that He is Lord of Heaven and Earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things." Acts 17: 24-25.

"There is a natural body and there is a spiritual body." Corinthians, 15: 44. We observe in these quotations that the Life and the Man referred to is the spiritual life and the spiritual man and that God giveth this Life and created this Man. He is not the material man which was born of woman. This material man born of woman, would not have been here had man subdued the earth—the flesh—as he was commanded to do—as the second Adam—the Christ did.

"For He knoweth our frame He remembereth that we are dust." 103d Psalm, 14th verse. "But, now, O Lord, thou art our Father; we are the clay and thou art our potter; and we are all the work of thy hands." 64th Isaiah, 8th verse. In these quotations the Scripture is referring to the physical man whom God said shall return to dust.

The spiritual man is eternal; he is evolved from the Universal Spiritual Life into a spiritual individuality and that is what the Scriptures mean when they say: "God made man in His own image." The physical man is of material creation and matter shall cease to exist.

The scholastic theologians have relied for ages on that passage of Scripture, "Multiply and replenish the earth," as authority for indulging the physical man's lust. They have made marriage a spiritual institution and the physical birth as holy by virtue of their creeds and preached to the human family the licentious doctrines; if they would only marry—if the sexes would only mate by the authority of the church they were at liberty to indulge their sexual lust at will and by so doing they would

be serving their God. This lustful doctrine and licentious teaching had its origin in the lustful nature of the physical man and the theologians in forming creeds for the physical man to worship God through his physical senses and his carnal mind naturally made the law of lust, marriage, and physical birth holy and spiritual. The Pagan religions had the same idea, for the priesthood of the Pagan religions formed creeds for the people to know God through the physical senses and to worship through the carnal mind, for by so doing their creeds appealed to the physical man and gratified his nature and lust. It was sex worship. The priesthood and scholastic theology of the Christian religion as the centuries rolled by gradually drifted away from the teachings of Moses and the Prophets, Christ, the Apostles and the Fathers of the "Early Church" who proclaimed a spiritual God to the spiritual man, and adopted the Pagan idea of proclaiming a physical god to the physical senses of man; thereby appealing to the lust and the carnal mind of the physical man and holding him within the grasp of their creeds. They gave him Paganism—sex worship—for Christianity—soul purity.

This was the origin of the conception that marriage and the physical birth is holy—to sustain their creed which appealed to the lust and the carnal mind of the physical man they misconstrued, misinterpreted. 24th verse of 2d Genesis; "Therefore, shall a man leave his father and his mother and shall cleave unto his wife and they shall be one flesh." 2d verse Genesis, "It is not good that man shall be alone, I will make a helpmeet for him." Matthew 19th, 6th verse, "Wherefore, they are no more twain, but one flesh. What therefore God hath joined together let not man put asunder." Priest-craft and scholastic theology following out the idea of Paganism, the religions of spiritualizing the physical man and knowing God and worshipping God through the physical senses and the carnal mind, have attempted to spiritualize these passages of Scripture and to spiritualize the physical man and to make marriage and natural birth spiritual and holy.

Instead of the passages of Scripture which they relied on as authority for declaring marriage and the natural birth holy and spiritual, by correct interpretation, these passages declare and proclaim absolutely the opposite

to be the truth and pronounce marriage and the physical birth anti-spiritual and unholy—of the flesh. God joined the male and female of the mortal creation, together as one flesh on account of sin, and they propagate through sin, and for the soul to return to the Image of God, the Garden of Eden, it must be born again—of the spirit.

It was the Lord God the mortal mind, and not God—the Divine mind—who said that it was not good for man to be alone and he would make a helpmeet for him, and he was speaking of the physical man. "Therefore shall a man leave his father and his mother and shall cleave unto his wife and they shall be as one flesh," declares the binding tie of sexual lust. This passage of Scripture declares it, as does natural law, to be the most binding tie of material creation. The Scripture says this lustful nature is so great and consuming over the physical man, "that he shall leave his father and his mother and shall cleave unto his wife"; that he shall forsake those who gave him natural birth, who nourished and cared for him in infancy, in order to gratify his sexual lust. The inspired writer here was using the strongest comparison known to the natural mind to convey the idea of the all consuming power of the law of sexual lust and its influence over man and its anti-spiritual nature. Moses here speaking through inspiration exhausted the power of human language and expression to convey the idea of the anti-spiritual nature and unholiness of marriage and the physical birth. According to natural law, the physical man is presumed to have the greatest love and the strongest tie for his father and his mother who gave him physical life and nursed him through infancy to maturity, yet the Scripture says, so consuming is the power of lust over the physical man, that he will leave his father and his mother—forsake them, and cleave unto the woman whom he makes his wife. "And their flesh shall be as one." This is mortal mind and not Divine mind speaking to the soul. Mind you, their flesh shall be one, not their spirits. Here Scripture declares marriage to be a fleshly institution and if marriage be a fleshly institution and as the flesh is anti-spiritual, of course the natural birth is anti-spiritual. But the Scripture tells us, Genesis 2: 25: "And they were both naked, the man and his wife, and were not ashamed."

The soul had not felt the death sting of the serpent. Their flesh had not become one, they had not known each other sexually and gratified the law of lust. Genesis 3: 7. "And the eyes of them both were open and they knew that they were naked." The soul had felt the death sting of the serpent. They had then partaken of the forbidden fruit, yielded to the law of lust and known each other sexually and knew good from evil, that is, the difference between the physical and spiritual man and their natures. They had taken into their spiritual consciousness the law of lust and the carnal mind. Man had fallen and mind you they were man and wife. Their flesh had become one and they knew that marriage was a fleshly institution and not spiritual and holy. "And the Lord God said unto the woman what is it that thou hast done, and the woman said the serpent beguiled me and I did eat." Mortal mind here was condemning the soul for having sinned, (Genesis 3: 13). Here the woman's spiritual consciousness was speaking, and protesting against sin; was speaking to her through the power of the Spirit and her spiritual nature answered that the lust of flesh—"the serpent beguiled me"—that is, deceived me —"and I did eat"—that is I yielded to the power of the flesh and sexual passion. "And the Lord God called unto Adam and said, Where art thou? and he said, I heard a voice in the garden and I was afraid because I was naked and I hid myself. And he said, who told thee that thou was naked? Hast thou eaten of the tree whereof I commanded thee thou shouldst not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree and I did eat." This is the same voice that spoke to Cain—mortal mind—sin—and it is within us all. That is to say, the woman according to sexual law and sexual passion had tempted Adam and the fleshly man Adam yielded to the law of lust and sexual passion. And unto Adam, He said, "Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee, saying thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." This voice that drove the soul out of the Garden was sin—lust—the same voice that marked Cain. (Genesis 3: 17). "And unto the woman He said, I will greatly multiply thy sorrow

and thy conception; in sorrow thou shalt bring forth children." Here's where mortal propagation had its origin, in sin. Had man overcome sin—subdued the earth —the flesh—mortal propagation would not have existed. (Genesis 3: 16). "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it was thou taken, for dust thou art and unto dust shalt thou return." (Genesis 3: 19). Here we have the penalty inflicted upon the physical man for indulging in the law of lust and gratifying the carnal mind and physical death is the final result. Sexual passion, lust and the carnal mind, mean physical death and likewise spiritual death, when the spiritual man takes the law of lust and the state of the carnal mind into his spiritual consciousness.

"So he drove out the man and he placed at the east of the Garden of Eden cherubims and a flaming sword which turned every way to keep the way of the tree of life" (Genesis 3: 24.) He turned man out of his spiritual state of happiness and life when he took into his spiritual consciousness the law of the flesh, lust and sexual passion which were consuming fire to his spiritual life; and this fleshly nature and carnal mind like a flaming sword have turned every way to keep man from enjoying his state of spiritual life from the first day the first man yielded to his sexual passion and knew the first woman sexually.

This fleshly nature and sexual passion have turned every way like a flaming sword and burning fire in the man's spiritual consciousness keeping him away from the tree of life—killing and burning out his spiritual life and preventing him from entering into his state of spiritual happiness and harmony with God and God's spiritual laws. It is the carnal thoughts of man's lust that closes the eyes of the soul, and prevents the soul from seeing God face to face.

Around the generative organs and the sex and lust senses, and sexual passion, the battle of heaven and hell has raged from the time of the first man and the first woman and will until the end of time—until the flesh is no more and death has lost its power over life—until the fleshly man is no more and the spiritual man liveth and reigneth forever.

"The Pharisees also came unto Him tempting Him and saying unto Him, Is it lawful for a man to put away

his wife for every cause? And He answered and said unto them—have ye not read that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother and cleave to his wife and their twain shall be one flesh? Wherefore they are no more twain but one flesh. What therefore God hath joined together let not man put asunder. They said unto Him, Why did Moses then command to give writing of divorcement and to put her away? He said unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and who so marrieth her, which is put away, doth commit adultery. His disciples said unto him, if the case of a man be so with his wife, it is not good to marry. But he said unto them all, men cannot receive this saying save they to whom it is given. For there are some eunuchs which were so born from their mother's womb; and there are some eunuchs which were made eunuchs of men; and there be eunuchs which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive."

The scholastic theologian who preaches a man-made theology, attempting to worship God through the physical senses and by the carnal mind has quoted from the time of Jesus, the words of Jesus here quoted, as authority for marriage being Spiritual: "For this cause man shall leave father and mother and shall cleave to his wife and they twain shall be one flesh. Wherefore they are no more twain but one flesh. What, therefore, God hath joined together let not man put asunder,"has been authority for spiritualizing marriage and the natural birth and making it a sacrament of the church. They have interpreted the Master's words to mean one thing in order to please their physical senses and to gratify their sexual lust and the lust of the human family when the Master intended to convey just the opposite as the spiritual truth. He was here quoting Moses, "For this cause a man shall leave his father and his mother and cleave unto his wife," to demonstrate the consuming fire, passion and death of fleshly lust. "And their twain shall be

one flesh." Here He declares that their separate flesh by the gratification of lust shall unite and become one—their two fleshly personalities shall be consumed into one by the burning power of lust. Mind you, he does not say "Their spirits shall become a union by virtue of marriage." He here declares marriage to be a human and fleshly institution based on the law of sexual lust. "Wherefore they are no more twain but one flesh," meaning, of course, that after their fleshly natures and physical personalities have met through the law of sexual passion, so binding and consuming is this lustful nature, that the physical man and woman and their carnal minds meet and are held together and become one in reproducing the physical man. "What therefore God hath joined together let not man put asunder." God joined them together as a result of sin and their flesh became one through sin and the soul lost the Image of God as the result. The Master intended to convey by this declaration the natural law of the physical man. The natural law of the physical man mates the male and female and the law of passion binds them and holds them together. And He meant here to declare for no man to attempt to interfere with natural law and that natural law mates the sexes and that God made all things including natural law, and therefore, what God hath joined together, through the natural law, let not man put asunder. He meant here to declare that natural law was greater than the works of man and that man could not intervene or prevent natural law, and should not try—or attempt to prevent it—the natural workings of natural law in the physical universe. He was here declaring that marriage was physical, and a human institution, and that it is not according to the artificial devices of man. Moses taught the same truth. And all history proves that the teachings of Moses, the Prophets, Jesus and the Apostles on this question are correct according to the natural law. Nature proves it also. The lower animal creation mates according to the natural law—they select their mates according to the wisdom of taste as provided by nature, with the result that they produce healthy and strong offspring—and the lower animal creation reproduce from generation to generation and remain healthy and strong except when man interfered with their reproduction by

the wisdom of natural law through artificial intervention. Then the lower animal creation, that is, when man interferes with the natural reproduction according to the wisdom of natural law, becomes weak and sickly, frail and delicate and short lived. Natural law mates the sexes and Jesus intended to convey the principle that man should not interfere with this natural law and the sexes should not mate for artificial reasons and by artificial law. The human family—when in a barbaric state—obeyed the law here declared to be the truth by Jesus—and the human race was strong and healthy. But civilized man has violated this law and the sexes have mated for artificial purposes, for money, social position, position in state, and all other artificial reasons and man-made purposes, with the result that the human family has become physically and mentally weak, suffering and racking in pain and sorrow—dying in misery and torture after a few days, and a short life of physical suffering and disappointment. The members of the sexes which God joined together through natural law in marriage—a fleshly institution—man has put asunder and mated the sexes for artificial reasons to suit his own convenience and the human family has paid the penalty. After the fall, the male and female sex was joined together as one flesh, and Moses divorced them on account of the hardness of the heart—lust—that they might remarry.

But Jesus, turning from this subject as a fleshly institution according to the natural law—addresses His hearers as to the effect of the carnal mind and the physical man, as united in marriage by virtue of sexual passion, and, according to the natural law, upon the spiritual man and the spiritual life. He declares marriage to be a physical and fleshly institution based on the law of the passion of the sexes according to natural law and is anti-spiritual in its nature. "And he said unto them, he that putteth away his wife committeth adultery." That is adultery according to the natural law. Adultery means, "not pure," He means here to say that "he who putteth away his wife, whom nature mated for him violateth nature's law and mixes man's artificial law with natural law in order to gratify his lust." and by gratifying his lust the soul is made impure. He did not mean or intend to mean that marriage or the physical reproduction

is a spiritual institution. "All men cannot receive this saying save they to whom it is given. For there are some eunuchs which are so born from their mothers' womb and there are some eunuchs which were made eunuchs of men—and there be eunuchs which made themselves eunuchs for the Kingdom of Heaven's sake." "He that is able to receive, let him receive it." Here the Master declared that there "are few" who have reached that deep spiritual state of consciousness where they realize and understand that marriage and the natural birth is based on the law of lust. Here He declared that the natural birth and the spiritual birth, the physical man and the spiritual man, are opposite natures and governed by opposite laws—one is the natural, the other is spiritual. "And there be eunuchs which have made themselves eunuchs for the Kingdom of Heaven's sake." Here He declares that there be some who have reached the state of spiritual consciousness and deep spiritual life whereby they are enabled to deny the law of lust—sexual passion—and shut out the carnal mind from their spiritual consciousness and spiritual life. "He that is able to receive it let him receive it." Here he admonishes his hearers to let all those who have reached that deep spiritual life and state of spiritual consciousness necessary to deny the law of lust and sexual passion, whereby the physical man is reproduced to receive His teachings, that marriage and the physical birth is natural and unholy and anti-spiritual, as a spiritual truth. The same thing that makes the sexes embrace and propagate causes them to despise each other sensuality. When lust is being gratified they embrace each other, and when the lust is satisfied they despise each other. When lust is not satisfied they are jealous of each other, and will kill and murder through jealousy. To enter the kingdom of God—of Life—the lust of the flesh must be overcome.

"But I say unto you that whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5: 28). Here the Master declares adultery to be one of spiritual consciousness—that is, adulterating the law of the Spirit with the law of the flesh, permitting consciousness of the lust of the flesh—to enter your spiritual consciousness—just as Adam and Eve did in the Garden of Eden,

and Adam and Eve were husband and wife. He that thinks sensual thoughts has an impure mind, and an impure soul.

Gratifying the lust of the flesh is no less spiritual because it is performed under the human forms of a marriage ceremony, which is a human and physical institution. Marriage is a human institution based on physical and natural laws for the purpose of regulating the physical man in his domestic affairs and prompts the parents to care for the offspring.

Marriage is a physical and not a spiritual institution—it is fleshly and not spiritual in its nature—and was so dealt with as a physical and fleshly institution and anti-spiritual by Moses, the Prophets, Jesus and the Apostles and the Fathers of the "Early Chruch." Marriages are of this world and not of the other world and pertain to the natural life and not to the spiritual life. "They neither marry nor die any more" in that life (Luke 20: 35-36. It is sin—the lust of the flesh—that makes them to marry and causes them to die.

"The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, Master, Moses said if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren; and the first when he had married a wife, deceased, and, having no issue, left his wife unto his brother; likewise the second also and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God, for in the resurrection they neither marry, nor are given in marriage, but are as sngels of God in Heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (Matt. 22: 23-32). God is the God of the Spirit and the man made in God's Image, and not the God of the fleshly man. "Then came unto him the Sadducees, which say there is no resurrection; and they asked him saying, Master, Moses wrote unto us, If a man's brother

die and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren: and the first took a wife, and dying left no seed. And the second took her and died, neither left he any seed; and the third likewise. And the seven had her, and left no seed: last of all the woman died also. In the resurrection therefore when they shall rise, whose wife shall she be of them? For the seven had her to wife. And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise; have ye not read in the book of Moses how in the bush God spoke unto him, saying I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living; ye therefore do greatly err" (Mark 12: 18-27). We here see that Jesus dealt with marriage as a human institution—and not a spirtual institution—and that it pertains to the natural man and not the spiritnal man. He dealt with it as a part of the nature of the fleshly man and being distinct and separate from the spiritual man. He declared it to be a part of the fleshly man and of this world, not to be connected with the spiritual man and the life to come. He drew the line of demarcation between the physical man and the spiritual man and declared only the physical man to be concerned with marriage during the natural life. In other words, He declared it to be a human institution founded on the law of lust by which the physical man is propagated and in the very nature of things contrary to the spiritual man and the spiritual birth and the spiritual life to come. He dealt with it as an earthly institution rather than a heavenly institution and declared it to have no part in the spiritual kingdom.

"Now concerning the things whereof ye wrote unto me; is it good for a man not to touch a woman, nevertheless to avoid fornication let every man have his own wife and let every woman have her own husband" (1 Cor. 7: 17). Here Paul declares that it is good for man not to touch a woman, that is to say, that sexual lust is

anti-spiritual in its very nature, and that sexual passion is anti-spiritual in its very nature, and that sexual passion and lust is killing and death to the spiritual man, but if man cannot control his sexual passsion, it is better morally and as a human institution, for each man to have one woman and for each woman to have one man, and thereby curb and check and hold their lust in restraint—and not let it become the absolute master of the spiritual man by gratifying the lust of the flesh promiscuously, indulging sexually at will with the multitude of the opposite sex. And that it is better to marry than to abuse nature.

"For I would that all men were even as I myself. But every man hath his proper gift of God—one after this manner and another after that. I say therefore to the unmarried and the widows—it is good for them if they abide even as I. But if they cannot contain, let them marry for it is better to marry than to burn"—to abuse nature (Cor. 1: 7-9). Here the Apostle declares that marriage is anti-spiritual and therefore the human birth is unholy and non-spiritual. That the war between the flesh and the Spirit is irrepressible and that the natural birth and the spiritual birth are irreconcilable. That one is of the flesh and the other of the Spirit. That marriage and the natural birth originate in the lust of the carnal mind—and that the spiritual birth originates in the spiritual mind. That one is of the flesh and the other of the Spirit. But if the lust of the physical man is so consuming that the spiritual man cannot control it that it is better to marry then to burn—that is to say, if the spiritual man cannot control the lust of the physical man that it is best for the physical man to marry, not as a matter of spirituality but as a matter of morality, and for nature's sake—for marriage is only a moral institution and not a spiritual institution. It is of this world and the flesh and not of the Spirit and the world to come.

"Then when lust has conceived it bringeth forth sin—Cain—and sin when it is finished bringeth forth death"—the murderer—(1 James 1: 15). Here the Apostle declares that lust is based on the law of sin and death and when it is finished it bringeth forth death. The Apostle is in accord with Moses in the story of the Creation; when Adam and Eve, the first woman and the first

man, were overcome by passion and the lust of the flesh, God said unto them "for this cause thou shalt return to dust." The physical man's creation is based upon the law of lust and passion. He comes into this world by the consuming lust of sexual passion which is anti-spiritual and contrary to the Spirit and Life, therefore must die. Lust is conceived in sin and when it is finished it is death. Man is conceived in sin according to the law of lust and sexual passion—that is the physical man—therefore he must die and return to dust.

"Behold I was shaped in iniquity and in sin did my mother conceive me" (Psalm 55: 5). Here the Psalmist recognizes the difference between the physical man and the spiritual man, the spiritual birth and the physical birth. He recognizes the fact that he—the physical man—was conceived in passion and lust which is sin and anti-spiritual and contrary to the spiritual man and contrary to God and God's spiritual universe, and that he was shapen in iniquity in his mother's womb, and yet he, David, was of the house of Israel and the Forerunner of the Christ—that is, he, David, the spiritual man, was of the house of Israel, God's spiritual kingdom and the Forerunner of the Christ, the Chief and High Priest in God's spiritual universe—but that he, David, the physical man, was conceived through passion and by the law of lust and shapened in his mother's womb in iniquity and that he, David, the physical man was contrary to God and God's spiritual universe—in rebellion against God—God's spiritual laws and God's spiritual universe (Job 14: 4). "Who can bring a clean thing out of an unclean? Not one." Here Job is asking how can the physical man be brought forth a spiritual being out of the physical woman who conceived him in lust and sexual passion? He recognizes that the physical man, being conceived in passion by the law of lust is unclean spiritually—that is anti-spiritual in his nature. "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" (Job 14: 10.) Here Job declares that the unclean man —that is, the physical man who is conceived in lust and sin—dieth and wasteth away and giveth up the ghost that the pysical man which is conceived in sin and lust perisheth and returneth unto dust and giveth up the spritual man which returneth to God who made

him in His own image. There is no reconciliation between the physical man and the spiritual man. The physical man is conceived in lust and passion and must die, for he is anti-spiritual in his nature. The spiritual man was made by God in His own image and is life eternal and must and will live on eternally.

"Which were born, not of blood, nor the will of flesh, nor the will of man, but of God" (John 1: 13). Here John recognizes the difference between the spiritual man and the physical man, the spiritual birth and the physical birth and that the spiritual birth and the spiritual man is of God and is life and light eternal and that the physical birth and the physical man is of the flesh—lust and passion—and is destruction and death. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God" (John 3: 3). Here Jesus was addressing Nicodemus, a Ruler of the Jews, and the Master was driving home the truth to the conscience of this Ruler and Teacher that there was a difference between the physical and and the spiritual man and that the physical man was conceived in sin and lust and in the end must die and that the spiritual man whom God made in His Image is light and life. The Master was declaring the eternal truth to the children of men that the physical conception and birth is sin and death and that the spiritual birth is light and life. He was declaring the eternal truth upon which God's spiritual universe was founded, that there is no harmony between Spirit and matter and that the physical man is conceived in lust and passion and must return to dust and that the physical creation must pass away and that the Spiritual Universe which is God, the Universal Spiritual Intelligence, shall live and reign for ever and ever. The Master was declaring the everlasting spiritual truth and spiritual law that the physical man conceived in passion, lust and sin hath no part in this spiritual kingdom.

"Nicodemus saith unto Him, how can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, "Verily, verily, I say unto thee except a man be born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit" (John 4: 5, 6). Here

the Master clearly recognizes the difference between the spiritual and the natural birth and the spiritual and the natural man and the man born of the flesh has no part in the spiritual kingdom. His father may have been united to the woman who gave him physical birth by all the priestly rights of Christendom and Paganism and yet he still is conceived in sin and shaped in iniquity in his mother's womb and he, the fleshly man, who was brought forth as the result of the law of lust and passion hath no part in the spiritual kingdom. His parents may have stood at the Altar of Christendom and Paganism and all the priestcraft of the world may have performed marriage ceremonies and burned incense, yet their marriage was a human institution based on the law of flesh, passion and lust and the physical child born of the parents is conceived in sin and shapen in iniquity and knoweth not spiritual things and hath no part in God's spiritual kingdom.

Marriage is a human institution and as such is so treated in the Bible. The Bible differentiates between marriage as a divine institution and a human institution; between marriage as fleshly institution and a spiritual institution. Nowhere in the Bible, from Genesis to Revelation is marriage considered as a spiritual institution but Holy Writ treats the union of the sexes for the purpose of reproduction as a human and fleshly institution and declares it to be the most binding tie known to the carnal mind and fleshly nature. It is the consummation of the essence of the flesh and is so treated in Holy Writ. There is nothing else which binds the sexes together in their fleshly nature like the law of passion by which they reproduce.

So binding and consuming is this law of lust and passion between the sexes that Holy Writ uses this fleshly law of lust of the sexes as a comparison to demonstrate the union of Christ and His church. Comparing Christ to the groom and the Church to a bride. The consuming essence of the law of lust and passion between the sexes is the most consuming fire known to fleshly nature and the carnal mind and hence the inspired writers use the tie of this consuming passion which holds the sexes together to demonstrate and illustrate spiritually, the binding tie between Christ and His church. "Let us be glad and rejoice, and give honor to Him; for the marriage of

the Lamb is come, and His wife hath made herself ready" (Rev. 19: 7). Here the inspired writer searching for an illustration to convey the idea to the mind of the spiritual man of the consuming love and binding tie of Christ and His church uses the analogy of the consuming passion of the lust of the sexes of the fleshly man. The passion of the sexes is the lust which holds the carnal mind and binds the sexes together. The love of the Spirit and spiritual things is that which holds and binds Christ and His church—the spiritual man and Christ—together. One is a fleshly tie and fleshly union, the other is a spiritual tie and a spiritual union.

We do not intend to convey the idea that marriage is an immoral institution but that it is not a spiritual institution. Nowhere in the Bible is it treated as a spiritual and holy institution but Holy Writ treats it as a human and moral institution. The Human man, is propagated by the law of lust and passion, and is therefore anti-spiritual in his nature and the means whereby he is conceived and propagated is anti-spiritual, but to curb his passion and lustful nature, the law of nature mates the sexes for the purpose of propagation and this mating of the sexes should be and is, in all civilized countries, treated as a human and moral institution. Holy Writ recognizes this law and deals with the mating of the sexes physically and marriage as a human and moral institution "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need to spoil" (Proverbs 31: 10-11). "A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones" (Proverbs 12: 4).

"But speak thou the things which become sound doctrine; that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, no false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husband, to love their children, to be discreet, chaste, keepers of home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2: 1-5). "Let the deacons be the husband of one wife, ruling their children and their own houses well" (Timothy 3:12).

Here we see that marriage is treated in Holy Writ not as a spiritual institution but as a human and moral institution. That the mating of the sexes for the purpose of propagating the race and the physical man is recognized as a necessity according to natural law and is treated according to natural law and not according to spiritual law. That the sexes should mate and the lust of the sexual passion should only be indulged for the purpose of propagating the race and reproducing the physical man is clearly recognized by Scripture, and that this should be done in the marriage state only. And the physical man being anti-spiritual, the indulgence of lust and sexual passion, even for the purpose of propagating the race and producing physical man, is anti-spiritual. There is not anything spiritual in mating the sexes and gratifying sexual passion and the lust of the flesh. The Scripture clearly condemns it as anti-spiritual and contrary to every spiritual law and the spiritual man. "For Adam was first formed, and then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness and sobriety" (Timothy 1: 13-15). Here the Scripture clearly recognizes that the fall of man was sexual intercourse and that it was Eve's passion which tempted her and that Adam yielded to the lust of the flesh as tempted by the passion of the woman and that the physical man is conceived in sin; however by observing the law of the Spirit and being spiritual minded, this transgression of the spiritual law by the law of lust and passion may be overcome. There is no sin without sex and no marriage without sex.

Holy Writ, from Genesis to Revelation, declares the physical man is conceived in sin and shapen in iniquity and is brought into existence by virtue of the law of lust and passion, which is anti-spiritual; and treats the mating of the sexes and the marriage realtion as a human institution for the purpose of propagating the physical man. Marriage was instituted for the purpose of preserving morality and regulating the passion and lust of the flesh. Marriage is based on natural and not spiritual law. According to natural law it is the instinct of the animal creation for the parent to care for the offspring. This is the

wisdom of the economy of natural creation and yet it is based on the law of selfishness which is anti-spiritual. The young child when born needs care and attention that it may be raised to maturity; so does the offspring of all other animal creation. As a matter of creative wisdom the instinct is placed in the parent of all animal creation to care for its offspring. This is necessary in order that the offspring may be nourished, cared for, and raised to maturity. This law runs through all animal creation and it is as necessary with the lower animals as it is with man and yet it is based on the law of selfishness which in the very nature of things is anti-spiritual. The parent—the physical father and mother—care for their physical child, love it according to natural law, nourish it, care for it, raise it because it is a part of their physical life and offspring of their physical life. Not because inherently they care for the child, but according to natural law and the law of selfishness which is anti-spiritual they wish to perpetuate their own physical existence.

All other children, according to spiritual law and spiritual life, would be just as dear and just as sacred to them for there is no selfishness in the spiritual kingdom and under spiritual law by which the spiritual kingdom is governed. The material creation and the animal kingdom is governed by natural law which is selfishness. The spiritual kingdom is governed by Divine law, which is Love. Jesus said: "Moses granted divorcement on account of the hardness of your hearts;" on account of indulging the lust of the flesh, until they are disgusted with each other. "But in the beginning it was not so;" their hearts were not hardened until they indulged in the lust of the flesh, for God made them male and female. "What God hath joined together, let not man put asunder." God did not join them together until after they fell. "In the beginning it was not so," conception in the beginning was to have been spiritual.

Marriage is based not only on the law of lust but mutual selfishness. The female mates with the male because she thinks that he can give her the greatest amount of pleasure in gratifying her lust and passion, and the male mates with the female because, according to natural law, she appeals most intensely and consumingly to his passion and lust. When mated sexual-

ly, and each satisfies the passion and lust of the other; the natural man calls this "love" and the carnal mind is satisfied and is in an ideal state of carnal happiness. But if they are unevenly mated sexually the world for politeness' sake says "they are unhappily married." Out of this law of mutual selfishness rages the passion of jealousy and envy. If they are mated sexually and each satisfies the lust and passion of the other, they are jealous of each other. The female lives in a constant state of fear that some other member of her sex will attract the passion and lust of her mate and that he will be drawn away from her and divide his lust and passion with another member of her sex. The male is continually in a state of uneasiness and watching his mate for fear that she may be attracted by some other member of his sex who will prove more satisfying to her, her passion and lustful nature. This law runs all through the animal kingdom. It is lust which holds sexes together—and lust and passion and selfishness are based on the natural law and the carnal mind, and are anti-spiritual in their nature. The male does not mate with the female for the joy, the pleasure and the happiness he can give to the female, but for the pleasure and the gratification that the female can give him in the satisfaction of his lust and passion. The female does not mate with the male to please and to gratify the male but for the gratification of her lust and sexual passion. Marriage is based on mutual selfishness of lust and passion. Out of this lust and passion comes jealousy, envy and hatred. The gratification of lust and passion is the essence of selfishness. It is of the lust and sex senses. When the male suspects that the female is not true to him he wants to kill and murder. When the female doubts the male, hatred and murder rages within her. Around the selfishness of lust and passion, the war of hell rages and battles against the Spirit of heaven. Either sex may be generous and kind hearted to all other material things but when it comes to lust and passion, will kill and murder. The law of selfishness reigns supremely then. The female to whom the male declares the most intense devotion when she is gratifying his lust and passion today will murder her tomorrow when he doubts her loyalty. The female who today weeps tears of joy in her devotion to the male who

gratifies her lust and passion and whom she claims as her own, will murder him tomorrow, if she believes another has gained the affection of his carnal mind. Mutual selfishness and the law of lust and passion is the bond which holds the sexes together. That is what the Scripture means when it says "their flesh shall be one."

Where is the student of human nature who has not observed the devotion of the sexes to each other when each was gratifying the lust and passion of the other and then how hatred, malice and murder reign within their hearts when they doubted the loyalty to each other in fleshly things.

O! man would thou understand the Bible? Would thou know God's Revelation to man? If so, know thyself. God's revelation is a perfect picture of thy human and spiritual self. The Bible is the Mirror into which thou canst look and see the depravity of thy physical self and the divinity of thy spiritual self.

When the sexes are equally mated their love is mutual. When one gives out sexually before the other then the law of nature creates discord. The one that is the weaker sexually looks upon the other with hatred and as a brute. The one that is stronger sexually looks upon the other with contempt and goes elsewhere to gratify the lust of the flesh. Then dissatisfaction and disloyalty and trouble begin. Their flesh is no more one. They are mismated. They are unequally mated sexually. Here is where the trouble in marriage relation has its origin and the world does not understand it. It is a fleshly institution and not a spiritual institution and unless they are mated sexually the flesh will not hold them together in harmony and as the world calls it "in love.",

When they are mated sexually and each gratifies the passion of the other and if nature holds out equally with them, they live it out together happily and the world calls it "a happy marriage." Each can satisfy the selfish fleshy lust of the other and their flesh is one. As they grow older and nature begins to fail them and as their passions and lust begin to decline, their spiritual natures develop. They then live on the romances of the lust of the flesh of the past, and as the sunset of life goes down, turn their minds to spiritual things and as the end draws near they become more and more spiritual and

thus live out the lust of the flesh together and by degrees develop into spiritual things and spiritual lives. By degrees they go from the flesh to the Spirit. Jesus said, when He came to be baptized, of John "Suffer it to be so now, for thus it becometh us to fulfill all righteousness" (Matt. 3: 15). Baptism is the symbol of the Holy Spirit coming into the Soul and restoring the Soul dead spiritually through the death sting of the Serpent to life. The soul must be restored to life through the Divine mind being revealed to it as life before the soul can know God. The lust of the flesh must be removed from the mind, for the soul to come into a conscious realization of God as life.

This fleshly man in his selfish nature lives for the paramount purpose of trying to perpetuate himself. The consuming desire of his nature is to perpetuate himself by producing the physical man—to reproduce himself in offspring. Then he follows the physical man to the graveyard and there erects tombstones to his physical offspring and to his mate of passion and lust in an effort to perpetuate himself. Every tombstone in the graveyard and cemetery represents the consuming desire of the physical man to perpetuate himself.

The gratifying of the lust of the flesh, whereby the physical man is reproduced, not only kills the physical man but the spiritual man as well. The nerve system runs into the spinal cord and the spinal cord projects into the brain. The brain is not the nervous system but the dynamo wherein the life current is sent out over the nervous system. The life current is generated in the brain and is telegraphed over the nervous system from the brain. The nervous system is connected with the brain at the end of the spinal cord just as the telegraph wires are connected with the dynamo where they come in contact with the dynamo. When the sexual relations take place the nervous shock weakens the nervous system and the power of the brain to transmit the life current and burns out the nervous system just as an overcharge of electricity flashing over the wire weakens the telegraph wire and burns out the dynamo. This life current which is generated in and through the brain is the innate mind of the spiritual man. By taking the lustful nature into man's consciousness he destroys his spiritual

life; and indulging the lust of the flesh, kills the physical man and destroys his spiritual life. Jesus said, "Oh, ye generation of vipers, how can ye escape the damnation of hell,"—the Greek reads, "Ye offsprings of lust, how can ye escape the damnation of death." The sting of the serpent—lust—must be eradicated from the soul for the soul to see God, and to have life. The human race, by giving away to the lust of the flesh, permitting sexual passion to rule and control the human family, has become physically weak, decrepit and is suffering from all kinds of diseases as well as becoming spiritually dead. If the human family could be aroused to the truth of this natural and spiritual law, and only indulge the sexual passions for the purpose of reproducing; exclude from the mind the thoughts of lust and passion and only indulge in spiritual thoughts, the human family would live out a natural life of good to old age without disease, suffering and pain and die a natural death when the nervous system by degrees had gradually worn out according to the law of the flesh and would no longer act as a conductor for spiritual life and vitality into the physical man.

Three-fourths of the females of the human race die at that period known as the "change of life," and why? Because for generations the physical man has lived for the lust of the flesh and by indulging his fleshly passions has from generation to generation weakened the power of the brain to act as a generator of the life current and of the nerve system as a conductor of the life current. When the female reaches that period known as "the change of life" and sexual organs decline and fail to discharge the poisonous matter peculiar to her sex, accumulated in her system, her nervous system is too weak to dispose of it and eliminate it from her system through the kidneys and bowels and pores of the skin. Hence, it remains in her body and gradually poisons her entire system; disarranges her nervous system and brain until physical death follows. Moses and the Teachers of Israel dealt with all of these physical laws as revealed to them and man has never been able to improve upon them. They knew that the carnal is death, and that the spiritual ls life.

The theologian of "scholastic theology" preaches to the natural man and his physical senses because the natural man wants fleshly and physical things preached

to his physical senses and carnal mind. The spiritual man is separate from the physical man and the physical man cannot understand spiritual things and the spiritual mind. Marriage and the natural birth by degrees was adopted into the church as a part of the faith of the church because the church gradually drifted from the spiritual man to the physical man. By degrees, from generation to generation, the church as a spiritual institution became a physical institution of the material man. The carnal mind naturally worships through the physical senses and the physical god and exists for the lust of the flesh and believes the natural birth to be the only and the real birth. The carnal man worships the sex senses as his god. The spires and steeples on the churches of Christendom in our modern civilization represent this idea. The pagans believed in the physical man as divine and the natural birth as holy. The sexual organs represented to their minds the means of immortality. That is, the power of man to reproduce himself and to perpetuate the human race and hence they worship the sexual organs as immortal.

The steeples and spires that materialized Christianity, under the direction of the carnal mind, has placed on the churches of Christendom pointing heavenward represent the generative organs of the male, the idea having been taken from pagan religions.

Carrying out this physical law accounts for why more females attend church since Christianity has been materialized and adulterated to appeal to the physical senses of man, then men. The priests, ministers and pastors are males and hence unconsciously the physical nature of the female is appealed to. In their physical nature they become church workers. But the male has largely lost interest in the materialized theological system which passes for modern Christianity; but change the condition and let the priesthood become priestess and the pastors and preachers women, young and attractive so as to appeal to the law of the opposite sex, and men will become the church goers and the women will remain at home. When the pastor becomes aged, but spiritual, he is not attractive to the opposite sex physically, and he is disposed of and a young man who appeals to the sexual laws is placed in his stead. We see this daily.

There is one God—A Universal Spiritual Intelligence and His expression and manifestation of Himself to the spiritual man whom He made in His image is the Holy Ghost, the awakening the soul to life from the death sting of the serpent, is the Holy Spirit and the Holy Life; and Christ, conceived by the power of the Spirit and who was with the Father from all eternity and in harmony with every spiritual law and the Spiritual Universe and a part of the Universal Spiritual life, is His son. And this is the God of the Bible, the God of Revelation. Christ only claimed to be the Son of the Father—the one God—the Universal Spiritual Intelligence which created and governs all things and He only claimed the Holy Ghost to be the manifestation of that God as life to His spiritual creatures. The idea of a multiplicity of gods had its origin in the carnal mind of the fleshly man of the heathen religions. The idea originated in the sex and lust senses of mortal man. And they had their chief god and subordinate gods whom the chief god controlled and directed. The carnal mind and physical man appealing to the physical senses of the material man brought this idea into and adopted it as a part of the Christian religion; which is contrary to the Bible, for Revelation teaches that God is a Universal Intelligent Spirit and manifests Himself to His creatures spiritually and that Christ was conceived by the power of the Spirit and is His spiritual Son conceived without lust—law of the flesh—and sexual passion, and upon this cardinal principle and divine truth, the truth of the Christian system stands or falls. And by the power of this Divine Truth, He overcame death and came out of the grave.

The heathen and pagan religions made the gratifications of the lust of the flesh and the physical birth pleasing to the gods and divine in the sight of the gods; and the carnal mind and the physical man brought over the same idea and adopted it as a part of the Christian system.

But the heathens and the pagans were wiser than the physical man who pretends to believe in the Christian system. The heathens and the believers in the pagan religions mated according to natural law. They let the economy and wisdom of nature mate the sexes. Sexual passion and the lust of the flesh being the all controlling power of the physical man, they permitted it in its wisdom

to work out its own destiny and the sexes to mate as they were drawn to each other sexually according to natural law, with the result that they produced strong and vigorous physical men and women. The lower animal kingdom is governed by the same law. But when the physical man adultered the Christian system and attempted to spiritualize marriage and the natural birth and at the same time married for artificial purposes—wealth, social position, family influence, legal caste—regardless of natural law, he began to produce a race of physical weaklings, dwarfs, imbeciles, racked with pain and suffering.

Moses and the inspired writers dealt with this question, and Revelation tells us the truth concerning it; and the physical man and the carnal mind cannot improve upon what God has revealed to man.

The priesthood of the Catholic world attempts to control this carnal mind and law of lust by the confessional box; ministers of the Protestant world attempt to control the passion of man and the lust of the flesh by appealing to the personality of man. Neither teach the people the truth. The human family knows that there is something wrong, the spiritual man realizes that he is in bondage to some power and he cries out to be free, but he does not realize that this power which he is bound to in shackles and slavery and which is destroying his spiritual life is the fleshly man; and that the power of the fleshly man over the spiritual man has its source of evil and bondage in the sexual organs, sexual passion and the lust of the flesh—the sex and lust senses. And as a rule, the priest and the minister and the theologian, who should instruct the human family as to this truth, are the most ignorant people of the entire human family as to the most vital truth which affects the human race. They have confounded the physical man with the spiritual man and the natural birth with the spiritual birth. The human race is groping in darkness but those who should show the way in the path of truth, life and light, are in darkness themselves. It is the blind leading the blind.

Lust is lust, whether gratified under the ceremony of marriage or by fornication or adultery. The gratification of the lust of the flesh is contrary to the spiritual man and spiritual life. We do not mean to say that

the human family can, would or should absolutely abstain from sexual relation. It is necessary for the propagation of the race. But we do mean to say that it is anti-spiritual and that the lust of the flesh should be controlled and subdued by the spiritual man and kept under the control of the spiritual man as much as possible. We do not mean to say that marriage should not be instituted and maintained by the human family for it is necessary according to natural law and according to the law of lust and the flesh to maintain morals and social order. But we do intend to say that it is a human and fleshly institution and not a holy and spiritual institution.

Moses and Jesus dealt with this idea. The Bible declares marriage to be a human institution and that it should be regulated and controlled for that purpose. Scripture clearly teaches that when the sexes mate they should be true to each other as a matter of morals, and for the purpose of propagating the physical man, but nowhere does revelation teach us that it is a spiritual institution. Scripture further teaches us that the sexes should mate for the purpose of propagating the human race and should control and subdue their passions and fleshly lust and not commit adultery and fornication, as a matter of morals. Natrual law teaches the same truth. The lower animal kingdom is controlled by natural law and obeys its decree in this respect. But the natural law which is taught us in revelation is based on selfishness, and the lust of the physical man is anti-spiritual and contrary to the spiritual man.

"When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanliness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife" (Deuteronomy 24: 1-2). Here Moses, for the sake of the law of lust, where the sexes were not mated, and were untrue to each other, granted a divorce—but Jesus declaring with all of His spiritual nature that marriage was not a spiritual institution but a human institution based on the law of passion and lust gave us the spiritual interpretation of the Mosaic law. "But I say unto you that whosoever shall put

away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery" (Matt. 5: 32). Here the Master recognizes the necessity of restraining the lust of the flesh by the mating of the sexes as a human institution based on the lust of the flesh. Man should have only one wife, not because marriage is spiritual, but because it is of the flesh.

"And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, "For the hardness of your heart he wrote you this precept but from the beginning of creation God made them male and female. For this cause shall a man leave his father and his mother, and shall cleave to his wife" (Mark 10: 4-7). Here the Master declared that it was the law of lust—that is, the hardening of the heart against spiritual things, the physical man overcoming the spiritual man, that caused Moses to grant divorce according to the Mosiac law. But He declared it to be contrary to both the moral and to the spiritual man. In the same comment He declared marriage to be based on the natural law—the lust of the physical man and that this natural law should mate the sexes and in morals hold them together. "But from the beginning of creation God made them male and female and for this cause shall a man leave his father and his mother and cleave unto his wife" (Matt. 10: 6-7). That is, in the beginning, according to the natural law, they were made male and female in the mortal creation, and that the lust of the flesh and sexual passion are so consuming between the sexes as to cause them to leave their parents and cleave unto each other, and that this natural law when yielded to in order to gratify the lust of the flesh, should be obeyed in marriage and its decrees observed, and for the sake of moral and social order and preserving the identity of the offspring the sexes when they once mate should remain together.

All of these physical laws are revealed in God's Word and were taught by Moses and the inspired writers as physical laws but theology has attempted to spiritualize them. Revelation deals with but two truths; the physical man with his anti-spiritual nature, how to control and regulate him and to subdue him to the spiritual man; and the spiritual man whom God created in His own image.

But man-made theology has confused the two and has attempted to spiritualize the physical man into the spiritual man. Revelation clearly differentiates between the spiritual birth and the physical birth—the spiritual man and the physical man. Upon this truth depends the law and the gospel—upon this truth depends the Divinity of Jesus Christ—the life to come and immortality.

"For as in Adam all die, so in Christ shall all be made alive" (1 Cor. 15: 22). That is, in the Garden of Eden, which was the first man's state of spiritual happiness and life when he was in spiritual harmony with God and God's piritual laws and God's spiritual universe, the physical man yielded to the law of lust and sexual passion when tempted by the first woman, his wife, and took into his spiritual consciousness the law of the carnal mind, fleshly lust and sexual passion which was death to his spiritual nature; but Christ being perfect in Spirit was not subject to the law of lust and sexual passion and the carnal mind, but in perfect harmony with the spiritual nature of the Father, spiritual laws and the spiritual universe, and the spiritual man by partaking of Christ's spiritual nature can be redeemed from this state of consciousness wherein the law of lust and sexual passion has entered his state of spiritual consciousness and be restored to a perfect state of spiritual consciousness with the Father and in harmony with God's spiritual laws and the spiritual universe. The man was turned out of Eden, from the Image of God, on account of lust—sin—and lust—sin—must be overcome for the soul to see God again. This is Redemption; this is Salvation; this is heaven. The physical birth is of the physical man and non-spiritual. The spiritual birth is of God who made the spiritual man and partakes of the heavenly nature.

If marriage be holy—if the physical conception and birth be spiritual—then we would have Heaven on this earth; and the physical man would be immortal and the brotherly love of the physical man taught by the infidel and materialistic world, which the priesthood of the Catholic world and the ministers of the Protestant world have joined in proclaiming, in preaching a physical god to the physical senses of men, would be possible here and we would have Heaven on this earth. But the physical man and the carnal mind are anti-spiritual and

at war with the spiritual man—and marriage and the natural birth is unholy and anti-spiritual and they must die and the spiritual man must be freed from the bondage to them for the spiritual man to come into his own in the spiritual kingdom.

Upon the truth of the this principle, depends the Immaculate and Supernatural Conception of Jesus Christ, His divinity and the immortality of the spiritual man. Marriage is honorable—moral—but of the flesh and not of the spirit.

CHAPTER XV.

THE ORIGIN OF EVIL AND SIN.

God is Light. God is Life. God is Spirit. God is Good. God is Love. If God be Spirit, the opposite and the Absence of God must be matter. If God be Love, the opposite and the absence of God must be hatred and malice. If God be Light the Absence and the opposite of God must be darkness. If God be Spirit and Life, the opposite and the absence of God must be matter and death. If God be Good the absence and the opposite of God must be evil. If God be Life, the opposite and the absence of God must be death. The Scripture teaches us that before the material creation was created the universe was all spiritual and that God, the Universal Spiritual Intelligence, reigned supreme in His spiritual kingdom and that there were spiritual creatures—members of His spiritual kingdom. These were angels—holy and spiritual in their nature. They possessed Light and Life; they were in harmony with God's spiritual universe—His laws and spiritual life. Their thoughts were His thoughts. They thought His mind. They were His messengers and reflected His Image and mind.

The Scripture teaches us that the Devil—Satan—one of these angels—rebelled against God's spiritual universe and the spiritual laws which govern and regulate it—and became the Fallen Angel. This Fallen Angel violated God's spiritual laws which govern His spiritual universe and partook of darkness rather than Light—death rather than Life. "And the seventy returned again with joy, saying, Lord, even the devils—evil thoughts, thoughts of the flesh—are subject unto us through thy name. And He said unto them, "I beheld Satan as lightning fall from heaven." The mind of Satan is the mind of the flesh. (Luke 10: 17-18). "And the angels which kept not their first estate, but left their own habitation he hath reserved

in everlasting chains under darkness unto the judgment of the great day" (Jude 6). "Be sober, be vigilant, because your adversary the Devil—the thoughts of the flesh—as a roaring lion, walketh about seeking whom he may devour" (Peter 1: 8). "He that commiteth sin is of the devil for the devil sinneth from the beginning, for this purpose the Son of God was manifested that he might destroy the works of the devil" (John 1: 3-8). Hereafter, I will not talk much with you: for the Prince of this world cometh, and hath nothing in me". His power is in the flesh and the carnal mind of the flesh is his mind (John 14: 30). "For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment: and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: for that righteous-man dwelleth among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds; the Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished" (2 Peter 2: 4-9). Death is the absence of God as the only life.

Here we clearly see by the authority of revelation that before the material creation, all was Spirit, Light and Life and that there were spiritual beings who inhabited God's spiritual universe and enjoyed their spiritual state in perfect harmony with the laws of Light and Life of God's spiritual nature and His spiritual universe. That some of these spiritual beings rebelled against God's spiritual universe and its spiritual laws and His spiritual nature—rebelled against spiritual Light, spiritual Life and Spirit, which is God. Having rebelled against Light they partook of darkness, having rebelled against Life they partook of death, and having rebelled against Spirit, which is God, they partook of matter and flesh. In the very nature of things there can be no light without the opposite darkness, no life without the opposite death, no Spirit without the opposite nature which is manifested

in matter and flesh, no good without the opposite evil. God is the only life and light in the universe, and the absence of God as life and light is death and darkness—this is the state of those fallen beings—God cast them out from His presence as Spirit—light and life—and having been cast out of His presence as Spirit—light and life—they partook of matter—darkness and death—matter—darkness and death—is the absence of spirit—light and life.

God is Good, Light, Life, and Spirit and all that existed in His spiritual nature, mind, and universe had the attributes of Good, Light, Life and Spirit. But when the spiritual beings which were a part of His spiritual universe rebelled against His universe, its laws and its spiritual nature, they partook of the opposite nature and became the opposite in their attributes to God, His spiritual laws and spiritual universe. They partook of the nature of darkness, evil and death, which is manifested in the material creation and the fleshly man.

Revelation teaches us that the Chief of the spiritual beings who rebelled against God, God's spiritual laws and God's spiritual universe is the Devil.

The power of the fallen spirits, their nature and attributes which is contrary to God and to God's spiritual universe is manifested and represented in the material man.

The spiritual man was created in God's image and in accordance and in harmony with God's spiritual nature, His spiritual laws and His spiritua universe. The material man in his fleshly nature, who is conceived in passion and born of woman partakes of the nature of the fallen spirits, the Chief of whom, Revelation tells us, was the Devil, who are out of harmony with God's spiritual nature—His spiritual laws and spiritual universe—and are in a state of rebellion against God. God is the positive and only real life there is. Death is the negative and the Absence of God as life. "In the day that God created man in the likeness of God made He him; male and female created He them; and blessed them and called their name Adam in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth." Genesis 5: 1-3. We observe

here "In the day that God created man," "He created him in His likeness." This was the spiritual man whom God created of spirit and he is a part of Universal Spiritual Life, created into a spiritual being. We further observe "Adam begat a son in his own likeness and after his image"; Adam here represents the physical and material man and the son that "He begat in his own image and likeness"—represents the fleshly man who is anti-spiritual and contrary to the spiritual man that God created and is mortal and must die. This Adam man is the material man "And the son he begat in his own likeness and image" partakes of the nature of the fallen angels who rebelled against God and God's spiritual universe. "This Adam man" represents the nature and the attributes of the flesh —the Devil—and the fallen angels. "The Adam man" with his fleshly nature and carnal mind is the personification of the Devil and the fallen angels and is in rebellion against God and God's laws and God's spiritual universe.

The means by which this "Adam man" is conceived and brought into existence is anti-spiritual and contrary to God's spiritual universe and His spiritual laws." As God is the real life, spirit and light in the universe—the Absence of God in mind and thought—must be death, matter and darkness. This is the state of mind of those fallen beings, and this mortal creation is the manifestation of their minds. It is unreal and does not exist in the God mind—and must cease as God comes to light, and the souls of men return to the Image of God. "Now the Serpent was more subtle than any beast of the field which the Lord God had made. "And he said unto the woman, yea, hath God said, ye shall not eat of every tree of the Garden? And the woman said unto the Serpent, we may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the Garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die." Genesis 3: 1-3. Of course, the serpent here represents the woman's fleshly passion and "the tree," the gratification of passion, by which the fleshly man is propagated, which is anti-spiritual and is spiritual death. "And the serpent said unto the woman, ye shall not surely die." Genesis 2: 4. Of course, the serpent here represents the passion of the woman by which the physical man is propagated, and overcame the spiritual woman.

"And the Lord God said unto the Serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Genesis 3: 14. Here God pronounces His judgment and declares His wrath against the Serpent, which represents the passion of the woman, which overcame the spiritual nature of the woman and caused the conception and propagation of the physical man. The physical man being anti-spiritual in his nature, the means whereby he is conceived being contrary to God's spiritual laws and God's spiritual universe, is in rebellion against God and spiritual things. Lust and sexual passion being the means of propagating the physical man and the physical man being anti-spiritual and contrary to the man that God made in His own image, the means whereby he is conceived is contrary to God's spiritual nature, God's spiritual laws and God's spiritual universe. God—life—the Divine mind told the woman that she should die if she touched it. The Lord God—mortal mind—made the serpent and the serpent deceived the woman, and the Lord God—mortal mind—turned her—the soul—out of the Garden.

This mortal mind—the mind of Satan—the Absence of God, in the soul—as life—turned the soul out from God as life.

For this cause, Christ, not the man Jesus, but the Spiritual Ego, who was entirely spiritual, had to be conceived without sexual passion. But the physical man, with his carnal and material mind, made theology to appeal to and to please the physical senses of the physical man, and cannot understand this spiritual truth.

"And ye shall circumcise the flesh of your foreskin; and it shall be covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in thy house or bought with money of any stranger, which is not thy seed; he that is born in thy house, and he that is bought with thy money, must needs be circumcised, and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." Genesis 17: 11-14.

Here God was speaking to Abraham—and Abraham was the Father of the House of Israel and Israel represents and means the spiritual man whom God created in His own image. "I am the God of Abraham, Isaac and Jacob." That is, "I am the God of the spiritual man whom I created in my own image;" who has returned to the Garden of Eden and reflects me as his Father, and who has been resurrected from the death sting of the serpent. Circumcision here not only represents a sanitary law, but a spiritual law; representing the shedding of blood of the generative organs, whereby the physical man—"the Adam man" is propagated. And the shedding of blood represents death; that is, circumcision here represents the death of "the Adam man" and the loss of his power over the spiritual man whom God created in His own image. It is the power of God's mind restoring the soul to life from the death sting of the serpent.

This spiritual man is a different creation from the physical man and knows not the laws of the physical man nor his anti-spiritual nature. Israel, the spiritual man whom God made in His own image, is absolutely spiritual; and the fleshly man conceived by woman through passion partakes of the nature of the fallen angels and is absolutely anti-spiritual. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat, And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." Genesis 3: 6-7. Here we have the woman who is represented as the first woman of creation, the physical woman, yielding to sexual passion and arousing the lust of her husband until they gratified their sexual lust and their spiritual eyes were opened and they knew the difference between the law of the Spirit and the law of the flesh—life and death—the difference between the attributes of God and the attributes of the Devil who had rebelled against God's spiritual kingdom and whose anti-spiritual nature is represented in the law of the flesh. And this first woman —Eve—and the first man—Adam—were man and wife. The fact that they had mated as the opposite sexes of the physical creation, did not make the gratification of

their lust spiritual. The fleshly creation represents the nature of the Fallen Angels who rebelled against God's spiritual kingdom, and the gratification of the lust of the flesh whereby the physical man is propagated, is contrary to the laws of God's spiritual kingdom. The fleshly man is of the nature of the Fallen Angels; the spiritual man is of the nature of God's spiritual kingdom. If God be light, spirit and life and the only reality—light, spirit and life in the universe—the Absence of God as the only reality—light, spirit and life in the universe must be darkness, matter and death, and these all become unreal as we come into the presence of God, as reality, spirit and life.

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. 15: 19. "Out of the heart," of course, is the physical man who is governed according to the anti-spiritual laws of the Fallen Angel—sex. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5: 12. Here the one man referred to, of course, represents the first "Adam man" who was the first material man, and represented the anti-spiritual nature of the Devil and the Fallen Angels; and in his nature was governed by the law of lust; and when he yielded to sexual passion, he violated the spiritual law of God's spiritual kingdom and physical death by reason of the violation of this spiritual law was decreed to all the generations of men of the material creation as they are begotten by the law of lust and passion.

"They answered and said unto him, Abraham is our father. Jesus saith unto them, "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham. Ye do the deeds of your father. Then said they to him, we be not born of fornication; we have one Father, even God. Jesus said unto them, "If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father, the Devil and the lust of your father ye will do. He was a murderer from

the beginning, and abode not in the truth because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John 8: 39-44. Here Jesus represents the children of Abraham as God's spiritual children. The man made in God's Image, who has been restored to God's Image, who has been resurrected. Abraham represents the spiritual man whom God created in His own image. The Master, after comparing the children of God—God's spiritual creatures —to the children of Abraham, He compares the physical man, the offspring of Adam, the first material man, who was created by lust, as the son of the devil; the devil here representing the fallen angels who rebelled against God and God's spiritual kingdom. "Ye are of your father the devil and the lusts of your father ye will do. He was a murderer from the beginning and abode not in truth because there is not truth in him. When he speaketh a lie he speaketh of his own; for he is a liar and the father of it." John 8: 44. Here the Master compares and represents the state of the fallen angels to be at enmity with God's spiritual kingdom, "a murderer from the beginning"—and that he rebelled against the truth of God's spiritual kingdom and that when he speaketh he speaketh a lie and that he speaketh his own for he is a liar and the father of liars; and that the physical man which is created by the law of lust is his child and offspring and partakes of his nature and is in rebellion against God and God's spiritual kingdom.

This father of liars, who is a fallen spirit, and is in rebellion against God's spiritual kingdom, is represented in the power of the flesh—the sex of the mortal creation—and the material man; and his evil personality is personified in the essence of lust by which the physical man is conceived and generated. He is ever present in the power of the flesh and the sex and lust senses of the material man contending with the spiritual man and at war with the spiritual man whom God created in His own image. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, "From going to and fro in the earth and walking up and down in it. And the Lord said unto Satan, "Hast

thou considered my Servant, Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? Then Satan answered the Lord, and said, "Doth Job fear God for naught? Hast thou not made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the works of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord." Job 1: 6 12. Here we have the narrative of Job, the spiritual man made in God's image, and Job, the fleshly man, representing the power of the devil. The affliction of Job, the physical man, represents the power of the evil spirit—the fallen angel—called "the Devil," as represented in the flesh of the physical man. All the punishment afflicted upon Job, the physical man, his sufferings and torture, represents the war between the fleshly man and the spiritual man. The fleshly man represents the power of the fallen angels who rebelled against God's spiritual kingdom, and the fleshly man is constantly at war with the spiritual man who was made in God's image. "And the Lord said unto Satan, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand," Job 1: 12. Here we see the Lord permitted the power of the devil to rule the fleshly man and to torture him with pain and suffering, but not to touch or injure the spiritual man who was made in God's image. The story of Job is a story of the war between the spiritual man and the fleshly man, the story of the war between the flesh and the spirit; the story of the war between the fallen angels who rebelled against God's kingdom and God, the Universal Spirit. "As it is written, Jacob have I loved, but Esau have I hated." Romans 9: 13. Here Jacob represents the spiritual man and Esau the fleshly man. Jacob is of the House of Israel and the House of Israel represents God's spiritual children whom He created in His own image. Esau represents the fleshly man who is conceived by the power of lust and represents and is the personification of the power of the fallen angels who rebelled against God's spiritual kingdom. Jacob is

the spiritual man—the Ego made in God's image—restored to God's image—He is man—the real man, who has returned to the Garden of Eden. Jacob is the soul resurrected. Esau is the mortal man—sensuality—the mind of the serpent.

From the foundation of the world, the Scriptures teach us that God knew His own and ordained them to eternal life. His own are His spiritual children created in His own image. The Scriptures also teach us that before the foundation of the world he knew that man would fall; that is, before God created the material universe; He knew the spiritual man would yield to the power of the lust—and the physical man would be conceived and born of woman. The fallen angels rebelled against God's spiritual kingdom before the material universe was created and the material creation and the fleshly man represents the power of the rebellion of the fallen angels who rebelled against God's spiritual kingdom. Universal Intelligence, knew the fleshly man before the material creation, and his power and how he would war against the spiritual man made in God's image. "The elect" are God's spiritual children, created in His own image, who were, before thy foundation of the world, predestined and foreordained to eternal life accord ng to the power and degree that thee take into their spiritual consciousness, the spiritual life and power of the Christ, who is in perfect harmony with God's spiritual kingdom and perfect spiritual life. In propagation as they become non-sensual they are elected to life eternal. The condemned, before the foundation of the world, are the children of the flesh who are conceived in lust and who cannot know God and God's spiritual kingdom and must die and pass away when the material creation is no more, and the man made in God's Image is eternally doomed in proportion as he becomes sensual. As the spiritual man taketh the power and nature of this fleshly man into his spiritual consciousness—he partaketh of hell and death. This is election—this is predestination.

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them: I beheld Satan as lightning fall from heaven." Luke 1: 7 to 8: 2. Here we see the Apostles and the Fathers of the Early Church cast out devils in the name of the Christ. Cast out the sex—

power of the flesh from the mind—by the power of the Spirit. That is, they were in such perfect harmony with God's spiritual kingdom and had such perfect control over the flesh that they healed and cured the lame and the sick—healed the fleshly man who represents the power of Satan, who is rebellion against God. All sickness is in the mind of the serpent. Job was diseased because of sin —sensuality—the mind of the serpent had destroyed his mortal body. But the soul within he'd on to God, and was delivered from the flesh and come again into the presence of God.

"As they went out, behold, they brought to him a dumb man possessed with the devil—and when the devil was cast out the dumb spake; and the multitude marveled, saying it was never so seen in Israel." Matt. 9: 32, 33. Here we see the Master cured the infirmities of the flesh—the sickness of the physical man—which sickness and infirmities is but the power of the evil of the angels that rebelled against Heaven. Jesus, the Apostles, and the Fathers of the Early Church went about healing the sick "and casting out devils"—the casting out of devils, of course, represents the power of the spiritual man over the physical man—the power of good over evil—the mind of lust—the power of God over the fallen angels who rebelled against His kingdom.

God is Good, God is Perfect, God is Love, God is Light and God is Life. The spiritual creatures who were members of His spiritual kingdom and rebelled against God and His spiritual universe—and were cast out, of course, became the opposite of all of that which God is—darkness, evil, the mind of lust, sickness and death—and the power of these fallen angels is represented in the physical man conceived in passion and lust.

The human family knows there is something wrong; that there is a war going on within the human breast. The most benighted heathen and pagan realizes that the physical man is at war with something better within him—is at war with his spiritual nature—with the spiritual man made in God's image, hence he cuts and punishes the physical man. He offers up bloody sacrifices; he wants to do something to appease the wrath that is raging within him between the spiritual and the physical man. The enlightened and civilized pagan worships

his gods and denies the physical man in an effort to appease and satisfy the wrath of the spiritual man who is contending against the evil of the physical man. The so-called orthodox Christian, with his man-made theology, preaches an atonement to the physical senses of the material man in an effort to satisfy the demands of the spiritual man and to release the spiritual man from bondage to the physical man. Christendom, with its man-made theology misconceiving the physical man for the spiritual man, has deified the physical man, made his conception and birth spiritual and divine and is preaching that the physical is holy and the child of God and will be saved by the power of The Atonement. Thus Christendom has confused the spiritual birth with the physical birth, the spiritual man with the physical man and has made the power of the devil the kingdom of heaven. Scholastic theology has confused sex worship with Christian worship. It has made the religion of the sex and lust senses the religion of the soul, or rather has attempted to do so.

All of the human race realize that there is something wrong. The children of men weep and wail with tears, first cursing like demons of hell, and then praying like angels of heaven. In this confused state they cannot differentiate between the spiritual and the material—between heaven and hell—God and the Devil. All of this confusion which has caused the human race so many tears and so much weeping arose out of and had its origin in confounding and confusing the spiritual birth with the natural birth—the spiritual man and the natural man.

The spiritual man God created in His own image and likeness, and he is a child of God and a part of God's spiritual universe—the physical man is conceived in lust and passion and in his fleshly nature represents the power of the devil and the fallen angels who rebelled against God and God's spiritual kingdom. The spiritual man is real, and the physical man is unreal, and when the spiritual man—the soul—returns to the Garden of Eden, the physical will not exist.

God is Mind, God is Spirit, and the creatures whom he created in his spiritual kingdom were spiritual creatures, and the fallen angels who rebelled against God's spiritual kingdom were spiritual creatures; but when they rebelled

their spiritual natures became evil, and are manifested through evil—carnal—thoughts and perverted minds in the flesh. These evil thoughts corrupt and disease the physical man—and it was the evil thoughts which represented the spirits of the fallen angels, that corrupted the flesh of the physical man, and that Christ cast out as devils. The physical man is filled with iniquity, which is the perverted mind and anti-spiritual nature of the fallen angels—the carnal mind, lust and passion of the physical man.

"The heart is deceitful above all things, and desperately wicked; who can know it?" Jeremiah 17: 9. "The heart" here referred to represents the life principle of the physical man—the sinful nature of his carnal mind and the law of lust which is the power of the devil and the fallen angels who rebelled against God. It was these evil thoughts—this carnal mind—this lustful nature—this Satanic power that Christ cast out as devils and restored the physical man to health and healed his sickness and disease.

This physical man, charged with the carnal mind and the lustful nature of Satanic majesty, which is anti-spiritual, is mortal; God is Life and God is Immortal. And this physical man, who is the product of the perverted and anti-spiritual mind of the spirits who rebelled against God's spiritual kingdom, partakes of sin and death. He is the child of lust and sin and must die.

"Man that is born of woman, is of a few days and full of trouble." Here the man spoken of "born of woman," of course, represents the Adam man—full of sin controlled by the carnal mind and decreed to die. "But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" Job. 14: 10. "But his flesh upon him shall have pain, and his soul within him shall mourn." Job 14: 22. Here we see the physical man is represented as death, and the spiritual man, which represents life, shall mourn in his bondage to the physical man. The children of men through all generations—the spiritual children of God, made in God's image—have been crying, weeping and mourning and praying to be delivered from the bondage of the power of the angels who rebelled against God's

kingdom; which power is represented in the carnal mind and the lust of the physical man. The spiritual child of God, made in God's image, who yielded to the law of lust today and weeps in tears of bitterness and sorrow tomorrow, and, realizes that there is something wrong and that there is a sinful power eating away his spiritual life, but he is unable to explain to his own conscience what the power of sin is which is destroying his spiritual life; and the theologians with their man-made theology—the product of the carnal mind, which made the physical birth spiritual—have been unable to enlighten the conscience of God's spiritual children. They have not told man what is sin and where it is in creation.

"Man is like vanity—his days are as a shadow that passeth away." Psalm 144: 4. "Then shall the dust return to earth as it was; and the spirit shall return unto God who gave it." Ecclesiastics 12: 7. "For when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels which are in heaven." Mark 12: 25. Here we see that the Scriptures clearly differentiate between the physical man and the spiritual man; and that the physical man is mortal and sinful and within him reigns and rules the carnal mind and the law of lust which represents the perverted state of the angels who rebelled against God's kingdom, and that the spiritual man is God's child made in God's image and is immortal and can never die. The Scriptures here teach that the spiritual man neither marries nor is given in marriage, but is as the angels of heaven; but that it is the physical man who is controlled by the law of the carnal mind and lust that marries and is given in marriage and his carnal mind being of the devil, and the essence of the mind of the fallen spirits, he is filled with disease, sickness, tortured with pain and sufferings, and finally must die. "For he is the child of the father of liars." Jesus declared that Spirit is Life and that Spirit is Mind and Love. And the soul that is resurrected from the death sting of the serpent neither marries or is given in marriage over there, being the child of God.

"Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind." Matt. 22: 27. Here the Master declared that kingdom of God to be one of Love and of

Mind and Spirit and Life. Satan's kingdom is the opposite—is hatred, malice, matter, sickness and death. "Oh, wretched man that I am, who shall deliver me from the body of this death." Romans 8: 24. Here Paul refers to the sex of the body of the physical man as death and cries out from the depths of his soul—"Oh, wretched man that I am. Who shall deliver me from the body of this death." To love the Lord thy God with all thy heart means to forsake sex, the worship of the sex and lust senses, and to worship God as Spirit.

God's spiritual children, made in His image, have been crying out from the day the first man and the first woman yielded to the law of lust, "Oh, wretched creatures we are, bound in chains and shackles to the power of the carnal mind and lust; ruled and governed by the dominion of the Devil; who shall deliver us from this state of bondage of lust and sin into the glorious dominion of God's spiritual kingdom of freedom?" Through the ages the spiritual man, God's child, had seen with a vision divine the coming of the Christ who would deliver all of God's spiritual children, who believe in Him, back into the glorious kingdom of God's image and God's spiritual kingdom.

"The Adam man" had its origin when God's spiritual creatures rebelled against God and God's spiritual kingdom. This was the origin and the beginning of sin. And it was the beginning of the mortal creation. This was the origin and the beginning of suffering and death in the physical man. God is Good; God is Pure; God is Perfect; God is Light; God is Love; God is Life; and when His spiritual creatures rebelled against His spiritual kingdom they became rebels against all of His laws of light, love and life, and "the Adam man" and the material creation, which represents their nature and their laws of hatred, sickness, darkness and death, is mortal and in rebellion against God and His kingdom. He is the product of the law of lust, ruled and controlled by the devil, the fleshly man, and the angels who rebelled against God and God's kingdom—against Spirit, Light and Life?

When we shall cease to sin, to indulge lust in thought, mind and act, we shall return to the Image of the Father, and have complete power over physical sickness and disease, as did Jesus and the Apostles. In the conscious

reality of God, the only life and mind, the unreal, the mind of the serpent, the senses and matter becomes unreal to the soul. The unreal—sin—does not exist in the essence of the only reality and life—God. It exists in mind by being out of His presence in thought.

CHAPTER XVI.

PHYSICAL DISEASE, SICKNESS AND DEATH.

The physical man is created by the law of lust; and the law of lust is anti-spiritual and contrary to life. He only exists in mind and thought in the Absence of God as the only life. He is of mortal conception, and in the God mind does not exist, and is not real in the mind of life—God. Lust is physical diseases, sickness and death. The physical man is non-spiritual and has not the elements of life in him; naturally he partakes of disease, sickness and death. He is conceived in lust and death. "So I gave them up unto their own hearts' lust; and they walked in their own counsels." Psalm 81: 12. "And they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5: 24. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life (the sex and lust senses) is not of the Father, but is of the world"—is not of God—Spirit—Life—Reality. "And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever." The senses and the material being unreal in spirit, shall pass away as man comes into the consciousness of God as the only life and reality. John 2: 16, 17. The Scripture represents lust as the power of the flesh and anti-spiritual. It is the manifestation of the minds of the Fallen Angels, who rebelled against God's Kingdom, in the fleshly man. And as the Spirit is life, the power of lust which is anti-spiritual is disease, sickness and death. All of the infirmities, diseases and sickness and suffering of the physical man had their origin in the power of lust by which he is conceived. Where all is Spirit—all is life. Where all is lust—all is death. Where Spirit reigneth there is life. Where lust reigneth there is death. The human family, the physical man yielding to the law of lust from generation to generation, has bequeathed physi-

cal weakness, sickness and disease to the children of men—to the physical man. All of the diseases, sickness and suffering of the human family are due to the law of lust, and the power of lust is the mental state of Fallen Angels who are out of harmony with God's spiritual kingdom. As God is the only reality and life of the universe, the carnal mind, which is the mind of the Fallen Beings must be unreal and death. All disease and sickness are in the outer temple—the sex and lust senses. Death does not originate in the inner temple—the soul—but in the flesh. Disease and death are on this side of the vail, because all this side of the vail is unreal and death. As we pass into the Inner Temple of Spirit we go into reality and life

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust thou shalt return." Genesis 3: 19. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5: 12. "And Job spake and said, "Let the day perish wherein I was born and the night in which it was said there is a man child conceived." Job 3: 2, 3. "What man is he that liveth and shall not see death." Psalm 39: 48. "As he came forth of his mother's womb naked, shall he return to and go as he came and shall take nothing of his labor which he may carry away in his hand." Ecclesiastics 5: 15. "And as it is appointed unto men once to die, but after this the judgment." Hebrews 9: 27. The Scriptures here clearly teach us that the physical man is concieved in lust and that the law of lust represents death. The law of lust is a mental state, it is anti-spiritual; it is the power of the evil-spirit, or the Devil, whom Jesus cast out—evil thoughts. The physical conception and birth is the power of the mental state of the angels who rebelled against God's Kingdom. The physical man is conceived by the power and the laws which are contrary to God's spiritual kingdom, and as God is life, this mortal man must be conceived by death and he is death. There is no harmony between the physical and the spiritual man; they cannot be reconciled—there is no harmony between death and life; they are ever in conflict with each other. And as God is reality and life, the Absence of God is unreal and death. Death is a negative state. Life is

a positive state. God is greater than the Fallen Angels. Good is greater than evil—Spirit is greater than matter—Life is greater than death—so the spiritual man must live—and the physical who is conceived in lust must die.

By yielding to the law of lust—the mental state of the Fallen Angels—the physical man has produced disease, sickness and suffering in the flesh, and from generation to generation has inherited the diseases and physical weakness caused by the fathers yielding to the law of lust and the mental state of the power of the flesh. All physical life has its origin in the law of lust and sexual passion, and likewise all physical death has the same origin, because the power that produces the physical life is the essence of death and cannot produce life, but only death.

The physical weakness of the human family is due to violating spiritual laws and yielding to the law of lust and passion. When the physical man yields to the law of lust he gives up his physical life. When he reaches the mental state wherein the power of lust controls him he is under the influence mentally of all that which is anti-spiritual, and when he yields physically to his lustful nature he surrenders part of the physical life and becomes weaker physically and poorer spiritually. It is the power of the law of lust which has made the human family physical weaklings, tortured with suffering and pain, and from the day of Adam, the first physical man who yielded to passion and lust, parents have handed down to their children physical weakness, disease, and sickness, as a result of indulging the law of lust and passion.

The law of lust and the power of passion should only be yielded to for the purpose of propagating the race, and even then under the most and best spiritual conditions possible, and when lust and passion are gratified in this mental state it is anti-spiritual, and partakes of the nature of death. There can be no Life, no Light and no Spirit in gratifying the law of lust and passion whereby the physical man is conceived. Because the lust of the flesh can only exist in mind and thought in the Absence of God as the only reality and life of the universe. Where the real and life is, the unreal and death cannot be.

The carnal mind is of the spiritual nature of the angels who rebelled against God's Kingdom, and therefore

is in rebellion against God. It is not life, it is only death. It is produced by the mental and spiritual nature of the angels who rebelled against God—the lust of the flesh and physical conception. Hence the lust of the flesh—the physical man and the carnal mind—is in the same mental and spiritual state of the fallen angels who kept not their first spiritual state with God and His spiritual kingdom; hence the physical man—the lust of the flesh, and the carnal mind—is in rebellion against God and cannot know spiritual things nor God's spiritual nature. Physical sickness, disease and death, therefore, have their origin in a mental spiritual state. They represent the mental and spiritual state of the fallen angels. This mental and spiritual state is in rebellion against God and knows only lust, crime, disease, physical and selfish power, vanity—all of which is the spiritual and mental state of the fallen angels and results in physical sickness, disease and death.

God's nature is the opposite of this mental and spiritual state of the fallen angels who rebelled against God and whose power is represented in the carnal mind and the lust of the flesh; hence, Jesus and His Apostles restored physical health and life by spiritual power. By living in the conscious realization of God as the only life, they had power over death. "Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick." The kingdom of God is that state of mind wherein every thought of the flesh is cast out from the soul, and man is in the image of and in harmony with God. Such a soul can cast out the thoughts of the flesh and have power over the ills of the flesh. Luke 9: 1, 2. Here, the Master taught that spiritual life of the nature of the Father was not only spiritual life, but physical life. "The devils" here mentioned were the mental states and conditions of the children of the flesh and the carnal mind—the spiritual nature of the fallen angels who rebelled against God's spiritual kingdom and whose spiritual state and mental condition are spiritual and physical sickness and death. "And he sent them to preach the kingdom of God and to heal the sick." That is, to teach men the spiritual and mental nature of God, which is life, and by so doing they cast out

devils; the devils cast out were thoughts and mental conditions of the nature of the fallen angels who are in rebellim. against God and God's laws and his spiritual kingdo

"And it came to pass, that the father of Publius lay sick of a fever and bloody flux; to whom Paul entered in and prayed, and laid his hands on him, and healed him." Acts 28: 8. "Then Peter said, "Silver and gold have I none; but such as I have I give thee; in the name of Jesus Christ of Nazareth rise up and walk, and he took him by the right hand and lifted him up; and immediately his feet and ankle bones received strength. And he, leaping up, stood, and walked, and entered with them into the temple, walking and leaping, and praising God." Acts 3: 6-8. "And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy; and Peter said unto him, Aeneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he arose immediately." Acts 9: 33, 24. "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he hath committed sins, they shall be forgiven him." James 5: 15. Here we see that disease and sickness have their origin in a spiritual and mental state. That sickness and sin go hand in hand, and that the soul that is in the conscious realization of God as the only reality and life has power over all sin and all disease and as all sin is within the sex, of the mortal creation, the soul must overcome the thoughts and desires of the lust of the flesh to heal the sick. That it is a spiritual and mental condition of the carnal mind and flesh, which is the spiritual state of the fallen angels, that produces physical sickness and finally death. And that by spiritual power, a mental state which is in harmony with God's nature, you can cast out the evil thoughts and the lustful nature which partake of the spiritual nature of the fallen angels, and not only restore spiritual life, but physical health. This is what Jesus and the Apostles did. It was by this spiritual state and power, which excluded the mental and spiritual nature of the fallen angels, who are in rebellion against God, that they healed the sick, restored sight to the blind, made the lame walk, the deaf to hear, and raised the dead. When the Church lost its spiritual power, and no longer remained in harmony with God's

spiritual laws, and spiritual nature, and began to worship God through the physical senses and by the carnal mind, it lost its power to heal. The Elders and Disciples could no longer heal the sick, restore sight to the blind and make the deaf hear, because their minds were in the mental and spiritual state of the fallen angels who are in rebellion against God. They could not cast out devils, for their own mental and spiritual natures were of the same spiritual nature as the devil—the spiritual nature of the fallen angels. This mental stateof the physical man which is of the spiritual nature of the fallen angels, is conceived in lust and fleshly passion and when the Church spiritualized lust and sexual passion and the physical birth, the Disciples partook of the mental and spiritual nature of the lust of the flesh and the carnal mind, and the Church and those who called themselves Christians lost their spiritual power and the Church became a fleshly institution instead of a spiritual institution. It was composed of men and women, who worshipped the sex senses instead of the Spirit—the mortal and not the immortal.

But Jesus banished this mental state and spiritual nature of the fallen angels, who are in rebellion against God and His kingdom, by triumphing over every law of the flesh and lust. When He cast out devils—He simply restored the children of God to their natural spiritual state and in perfect harmony with God's spiritual law and God's spiritual nature. He did not leave one element of the mental and spiritual nature in the minds of God's children which partook of the spiritual nature of the fallen angels. He cast out all the power of the sex senses of the mortal creation.

"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof." Romans 6: 9-12. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Hebrews 2: 14, 15. "I am he that

liveth, and was dead; and, behold, I am alive forever more. Amen. And have the keys of hell and of death." Revelation 1: 18. Here we see that the Scriptures represent the devil to be the mental and spiritual state of the angels who kept not their first state in God's spiritual kingdom, but rebelled against God and His kingdom; and that their spiritual and mental state and nature are represented in the nature and the power of sexual passion, lust and the carnal mind of the physical man; and that it is this nature and power which produce diseases, sickness and death in the physical man. That sin is a spiritual and mental state—the spiritual nature of the fallen angels and in harmony with the lust of the flesh; and that it is this power which originated sin and death, and has during the generation of the physical man produced sickness, suffering, disease and physical death in the sex and lust senses of the material man. It was this fleshly power and lust which was crucified on the Cross. Death—the serpent was crucified on the cross—not life—the Christ. It was this mental and spiritual nature of the fallen angels, which produces sickness and disease in the material man, that Jesus and the Apostles cast out as devils. If God's children made in His own image would remain in harmony with God's spiritual nature, the spiritual nature of the fallen angels and lust of the flesh could not enter their mental state nor their spiritual consciousness and they could triumph over physical sickness and disease and the suffering and the pain of the material man.

"I am he that liveth and was dead; behold, I am alive forevermore. Amen. I have the keys of hell and of death." Jesus here declared that He was dead to the physical man, the lust of the flesh and the carnal mind, and alive and in full fellowship with God's spiritual kingdom; that He had triumphed over the rebellious nature of the fallen angels, the carnal mind, the lust of the flesh and physical death and that He is alive spiritually forevermore. We as God's spiritual creatures can partake of this spiritual nature and spiritual life of the Christ and thereby triumph over the lust of the flesh, the carnal mind and mental and spiritual nature of the fallen angels who are in rebellion against God's kingdom, and in so doing, we can every moment be casting out devils from our own mental and spiritual natures. He has the keys of hell and of

death, the power over the anti-spiritual nature of the fallen angels who rebelled against God's kingdom and whose rebellious and anti-spiritual nature is represented in the lust of the flesh and the carnal mind. He can forever lock the doors against this power of hell and death—the lust of the flesh and the carnal mind—and keep it from entering our spiritual consciousness if we will only enter into His spiritual life and light. As He liveth, we shall live, if we will partake of His spiritual nature. Life or death is a spiritual and mental state. The state of the soul. As God is real and life, sickness and disease are unreal and death, there is no death in the reality of God as life. Sin, disease and death are unreal. They can only exist where God as reality and life does not exist in mind, and thought. The soul is kept from the realization of God as all and the only life by the consciousness of the sex and lust senses of the flesh. All that is unreal—sickness and death are in the serpent.

CHAPTER XVII.

ISRAEL.

The Jew as a race has a spiritual meaning. They are a spiritual truth. Their original name as a race was Hebrew, which means to come out from—the soul coming out from the senses to the spirit, Israel. which means "the spiritual man and one who prevaileth with God." The Jew or Israel means the soul that has come out from the senses of the flesh and has prevailed with God and returned to the Garden of Eden—the Image of God—the soul that has overcome the sting of the serpent. Israel means the spiritual man, who is opposed to the physical man in his mental and Spiritual nature. "And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people; now, therefore, let me alone, that my wrath may wax against them, and that I may consume them; and I will make thee a great nation. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? . . . Remember, Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saith unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever." Exodus 32: 9-13. Here, God was provoked with the Children of Israel, who represented His spiritual children. They were worshiping idols—the sex senses—just as God's children, his spiritual creatures yield to the power of the flesh, they worship the god of flesh. The Children of Israel represent God's spiritual children—the spiritual man—and their bondage in Egypt and slavery to the Pharaohs represent the bondage of the spiritual man to the physical man and the slavery of the spiritual man whom God created in His

image, bound to the lust of the flesh—the sex and lust senses. God here was delivering the Children of Israel from bondage to the Pharaohs of Egypt just as He delivers the spiritual man from bondage to the power of the flesh by the power of the Spirit, and yet the Children of Israel wanted to erect golden images and physical gods—bulls that typed the Egyptian sensual worship—that they might worship through their physical senses, just as the spiritual man yields daily to the power of the flesh and worships a physical god—the sex senses—through the physical senses of the flesh.

"For I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast; and against all the gods of Egypt—the lust and sex senses—I will execute judgment; I am the Lord." Exodus 12: 12. Here the Pharaohs and the Egyptians represent the fleshly man with his carnal mind and lustful nature and they had their gods—sensuality—the sex and lust senses. The physical man has his gods of selfishness, lust, vanity, and greed and everything that the carnal mind desires, he serves and worships as his god; and it is these gods that the God of Israel declared that He would destroy and demanded of the Children of Israel, as He always demands of His spiritual children, that they worship not these gods of the flesh, but worship Him the God of Spirit. "For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons forever." Exodus 12: 23, 24. Here the Children of Israel were told to place blood on the two sides of the post as a sign that they were the Children of Israel, of the Spirit—and not children of the flesh—worshiping idols—the sex and lust senses. This was the institution of the passover, and wherever this blood was found, the Lord would leave the Children of Israel harmless. Here, the Lord promised to pass over the houses of the Children of Israel in Egypt and to destroy the Egyptians and to let the Children of Israel go free. The Children of Israel, here represent God's spiritual children made in His image—the spiritual man. The Egyptians represent

the fleshly man with his lustful nature and carnal mind. The blood here represents the death of the physical man. Blood is the life of the physical man. The spiritual man knoweth not flesh and blood. The destruction here represents God's wrath against the fleshly man; and the passing over of the houses of the Children of Israel and leaving them harmless, represents God's love and protection for His spiritual children whom He made in His image—that crucify the serpent of the flesh.

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage—and from the sensual. Thou shalt have no other gods before me—the sex and lust senses. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." Exodus 20: 1-6. Here God had delivered the Children of Israel out of bondage and slavery to the Egyptians, had freed them from the sensual, just as He is delivering daily His spiritual children whom He made in His image out of bondage and slavery to the fleshly man and his carnal mind and lustful nature. And He gave them these commandments that they should have no other gods—the lust of the flesh—before them—that is, they should not worship the gods of the flesh—the sex and lust senses—but Him, the God and the Creator of Spirits just as He is commanding daily His spiritual children made in His image, not to worship the gods of the flesh—the sex and lust senses—selfishness, vanity, lust and greed, all of which came out of the sex and lust senses of the physical man and represent the spiritual and mental nature of the fallen angels who are in rebellion against God, but to exclude these thoughts from their spiritual consciousness and to worship Him the God of Spirits.

Yet the Children of Israel would worship images and idols, gods of the physical senses, for which God punished them. He demanded of them as His spiritual

children just as He demands of every spiritual child whom He created in His own image that He be worshiped as the God of Spirit and not the god of the flesh.

The Passover was symbolic in its nature—it represented the shedding of blood upon the Cross when the Jesus would be crucified—that is, when the fleshly man should be crucified and lose his power over the spiritual man; and as God passed over the Children of Israel and their houses, wherever the blood was placed upon the posts indicating the death of the physical man, so he passes over His spiritual children without harm wherever the physical man has been crucified and lost his power over the spiritual man. It is the physical man that is at enmity with God and whom God punishes and will destroy. The spiritual man whom He made in His own image He loves and will protect and pass over without injury when the spiritual man has denied the physical man and crucifies the physical man—the lust of the flesh. "And the Lord said unto Moses, "When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand; but I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh, "Thus sayeth the Lord, Israel is my son, even my first born." Exodus 4: 21, 22. Here the Pharaohs and the Egyptians represent the fleshly man, who, with his carnal mind, is at enmity with God and has no fellowship with Israel the spiritual man, that is, the man whom He made in His own spiritual image. The flesh is ever at war with the Spirit and the fleshly man is every trying to enslave the spiritual man, but God will deliver His spiritual children from bondage to the fleshly man if they will only crucify the lust of the flesh. For forty years the Children of Israel wandered in the wilderness; representing the spiritual man lost spiritually and wandering in the wilderness of the power of the flesh, yet God guided them in all of their wanderings and fed them on the manna of heaven. So He will guide His spiritual children wandering in the wilderness of the flesh, and feed them spiritually on the manna of the Spirit, if His spiritual children will only crucify the lust of the flesh and live in harmony with God's spiritual laws. Cease from idoltary—the worshiping of the lust and sex senses.

"This is he, that was in the church in the wilderness with the angel which spake to him in Mt. Sinai, and with our fathers; who received the lively oracles to give unto us." Acts 7: 38. Here we see that the God of Abraham—the God of Isaac—and the God of all spiritual creation was with His spiritual children in the wilderness and that His Church is an invisible spiritual institution—the spiritual consciousness and spiritual light and life of His spiritual creatures. The Church—the spiritual life of God's spiritual children—existed before the material cration. For in God was light and life from all eternity and His spiritual children are made in His image. The physical institution, which man calls church, is simply the shadow of the reality which exists in the light and life of God—and the Children of Israel represent God's spiritual creatures whom He created in His own image in contradistinction to the physical man who partakes of the nature of the spiritual life of the fallen angel and who rebelled against God's spiritual kingdom.

But the Children of Israel yielded to the fleshly man—sex worship—in their wandering from Egypt to Canaan, just as His spiritual creatures daily yield to the fleshly nature of the physical man, and worship idols—the sex and lust senses—for all greed, avarice, selfishness and vanity of the flesh comes out of the sex and lust senses. "Therefore he lifted up his hand against them to overthrow them in the wilderness." Psalm 126: 26. Daily, His spiritual creatures are indulging in the lust of the flesh and taking into their spiritual consciousness the lust of the flesh and the carnal mind and thus provoke God's spiritual nature and become out of harmony with God's spiritual laws and His spiritual kingdom. Yet He remembereth His spiritual creatures and redeemeth them from the power of the flesh—idolatry. "For he remembered his holy promise, and Abraham, his servant. And he brought forth his people with joy, and his chosen with gladness." Psalm 105: 42, 43. Notwithstanding the Children of Israel, who represent God's spiritual children made in His own image, yielded to the power of the flesh and worshiped images and idols through the senses of the physical man, yet God remembered His promise to Abraham. So God remembers His spiritual children whom He created in His own image; and notwithstanding they

yield to the lust of the fleshly man and the carnal mind, and worship idols—the sex and lust senses—yet He guides and protects His spiritual children whom He made in His own image.

But He punished the Children of Israel for yielding to the lust of the physical man, for worshiping the idols and images—bulls—the sex and lust senses—and He daily punishes His children whom He made in His image for yielding to lust and the carnal mind, by excluding from their spiritual consciousness spiritual light and spiritual life. "Now these things were our examples to the extent that we should not lust after evil things as they also lusted." We should forsake sex worship and worship God as Spirit. Corinthians 1: 10-6.

Here the Apostle Paul refers to the Children of Israel as representing God's spiritual children—and their yielding to the power of the flesh and worshiping of images and idols—bulls—sensuality. Paul declared that we, the spiritual children created in God's own image, should not lust after the things of the physical man, for in so doing the spiritual man is wandering in spiritual darkness just as the Children of Israel wandered in the wilderness worshiping images and idols—the sex of the mortal creation. The Jew is the representative of the spiritual man and his bondage and captivity and deliverance from captivity represents the spiritual man—his bondage to the flesh and slavery to the carnal mind and the deliverance of the spiritual man from the power of the physical man. "And when Peter saw it, he answered unto the people, "Ye men of Israel, why marvel ye at this'? Or, why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, of Isaac and of Jacob, the God of our fathers, hath glorified His Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let him go." Acts 3: 12, 13. Here Peter declares that the God of all spiritual creation, the Father of all the light and life, glorified His Son, the Christ, when the fleshly man was crucified upon the cross—that is, He glorified His spiritual kingdom and His spiritual creation that He made in His image, when the fleshly man was crucified upon the Cross. When the fleshly man died the spiritual man lived. When the fleshly man was destroyed the

spiritual man triumphed. Israel is God's spiritual children whom He made in His own image and the fleshly man conceived by woman died on the Cross. As the fleshly man dieth daily, the spiritual man liveth and groweth in spiritual consciousness, light and life. As Egypt and the people who held Israel in bondage lost their power, Israel became free and walked in the light of liberty; as the fleshly man with his lust and carnal mind dies, the spiritual man with light and life liveth and is made free from sin and death.

The Jews were looking for a national king—for a king who would rule them as a nation. They never conceived that they were the representatives of God's spiritual children. They were looking for a fleshly king to rule the fleshly man. It was this conception—or, rather misconception—of the coming of the Christ that the Prophets cried out against. The power of the Spirit—God's spiritual power—flowed like a mighty ocean into the hearts of the Prophets and with a spiritual vision they saw the coming of the Prince of Peace, the King of the spiritual man—and told it in visions to the spiritual mind of the Jews; but their fleshly man, the physical man with his carnal mind—with his soul blinded by the sex and lust senses of the flesh—could not understand the Prophets. All the sacrifices of the high priests and of which Aaron was the first, were simply a shadow of the reality of that which was to come—the High Priest, the Christ, and the Sacrifice and the Crucification of the fleshly man on the Cross.

The Jews were constantly at war with the surrounding nations and were frequently being captured by the nations all about them. This is symbolic. The wars between the Jews and the surrounding nations represent the continuous war going on between the spiritual and the physical man and the captivity of the spiritual man by the power of lust of the physical man.

Yet the Jews were God's chosen people—just as His spiritual creation, whom He made in His spiritual image is His spiritual children. "But he answered and said "I am not sent but unto the lost sheep of the House of Israel." Matthew 15: 24. Here Jesus represents Israel as the spiritual man whom God created in His own image, lost in bondage and slavery to the fleshly man, born of woman, and declares He is only sent to the spiritual man

whom God created in His own image, and not to the fleshly man whose lust and carnal mind is anti-spiritual and in rebellion against God.

Jesus wept when He realized that the Jew did not fully realize that He, the Christ, was sent to the spiritual man, and not to the physical man. "Oh, Jerusalem, Jerusalem, thou that killest the Prophets, and stoneth them which are sent unto thee, how often would I have gathered thy children together, as a hen gathers her chickens under her wings, and ye would not!" Matt. 23: 37. He wept over Jerusalem—the city of soul purity—when he saw the man made in God's Image worshiping in Babylon—the city of the sex and lust senses.

Here Jesus declares how He would and will gather His spiritual children under His protecting wings if they will not yield to the fleshly man and the lust of the carnal mind, but remain in a state of spiritual consciousness in harmony with Him and His Father's spiritual kingdom.

"Jerusalem" means vision—spiritual vision—the vision of the soul—the City of Spirit and Soul purity—yet Israel yielded to the fleshly man and the carnal nature and power of lust until God said He would destroy Jerusalem, destroy the Jews' spiritual vision. He destroys the spiritual man's spiritual vision when he yields to the law of the flesh—just as He told Adam, the first physical man who yielded to the power of lust, he should return to dust. Jesus said there should not be one stone left upon another of Jerusalem and that saying has literally become true. Jerusalem, which God's chosen children converted into a material worship, has been destroyed. When the spiritual man attempts to worship God through the physical senses and the carnal mind of the physical man, he loses his spiritual vision, for the physical man is out of harmony with God, cannot know God and must die. But the New Jerusalem, which represents the City of Spiritual Light and Life, is told to us in Revelation. The fleshly man, with his carnal mind and power of lust, cannot enter its gates, cannot enter the vision of the spiritual man. The New Jerusalem represents the state of the spiritual man redeemed from the power of the fleshly man. It is the City of Spirit where the soul thinks only God's thoughts, the mind of the serpent—the sensual cannot enter there. It represents Spirit and God's spiritual kingdom where His

spiritual children made in His own image live spiritually forever.

"And a superscription also was written over him in letters of Greek, Latin, and Hebrew, "This is the King of the Jews." St. Luke 23: 38. This superscription written over Jesus on the Corss was the sarcasm and ridicule of the carnal mind of the physical man, and yet unknowingly they wrote the truth of all ages. They had looked for a physical king to rule them as a nation in the flesh, and Jesus had been crucified by the fleshly man in his fleshly nature because He claimed to be the Son of God. But He was the King of the Jews—that is, the spiritual king of the spiritual man—whom God made in His image and whom the Jew as a race was symbolical of and represented. He was the King of the spiritual man and the Jew represents the spiritual man made in God's image.

"And Melchizedek—King of Salem—brought forth bread and wine and he was the priest of the most high God." Genesis 14: 18. "And the Lord has sworn, and will not repent, "Thou are a priest forever after the order of Melchizedek." Psalm 110: 4. "And being made perfect, He became the Author of eternal salvation unto all them that obey him; called of God a High Priest after the order of Melchizedek." Hebrews 5: 9, 10. "And he saith also in another place, "Thou art a priest forever after the order of Melchizedek." Hebrews 5: 6. "Whither the forerunner is for us entered, even Jesus, made a High Priest for ever after the order of Melchizedek." Hebrews 6: 20. "For this Melchizedek, King of Salem, priest of the most high God, who met Abraham returning from the slughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is King of Peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Hebrews 7: 1-3. Here we see Melchizedek was the forerunner of Christ and represented perfect Spirit and the spiritual man as freed from the lust of the physical man. He had neither father nor mother nor descent; that is, He was not conceived by the power of lust of the physical man, but was Spirit manifested in the flesh by the power of the Spirit. That He

had neither the beginning of days nor the end of life, that is, being Spirit and not flesh, He was eternal in His nature. And so is all Spirit and Life—eternally in God's mind. All Spirit is eternal and the spiritual kingdom is eternal. The priesthood of the Jews was the symbol and sign of the spiritual man and his spiritual power —not that their formalities had any virtue in themselves, and not that they as men were any better than any other men, but that the formalities that they underwent and the sacrifices that they offered up were symbolic of the death of the physical man, and the spiritual life of the spiritual man. Melchizedek being manifested in the flesh by the power of the Spirit and being spiritual and a spiritual individuality, was free from the lust of the physical man and the carnal mind by which the physical man is conceived and therefore spiritually was a perfect Forerunner of the Christ who was conceived by the power of the Spirit and without human passion.

This is what God meant when He said that the seed of Abraham, Isaac and Jacob should be as the stars of the heaven and the sands of the sea and should be scattered among all the nations of the earth—that is, the Jews, as the descendants of Abraham, Isaac and Jacob, should type and be the symbol of God's spiritual children whom He created in His own image and that they should be scattered wherever the fleshly man is to be found; and that Melchizedek manifested in the flesh, without human passion, was the Forerunner of the Christ, who was conceived by the power of the Spirit and without fleshly lust, and is spiritually the High Priest of God's spiritual children. All that return to the Garden of Eden, to the Image of God, is the real and true Jew. All that have the death sting of the serpent removed from the soul are Jews in fact.

The Jews holding together through all the ages as a race and retaining their identity represents the spiritual man identity, separate and distinct from the fleshly man. The Jews declining and refusing to intermarry with other races, represents that the spiritual man should not unite with and yield to the fleshly man. The Jews' denial of the Christ, represents the spiritual man denying the power of the Spirit and yielding to the flesh; and His persecutions represent the fleshly man with his lustful nature and

carnal mind persecuting the spiritual man. For this is the word of promise, "At this time I will come and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father of Isaac;" (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, "The elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated." Roamns 9: 8-12. Jacob here represents the spiritual man and Esau the fleshly man; and it is Jacob, the spiritual man, whom God created in His own image, whom He elected and chose before the foundation of the world; and it is Esau, the fleshly man conceived of lust and born of woman, whom God knew before the foundation of the world, and before the material creation, who partakes of the spiritual nature of the angels who rebelled against God and His kingdom, that God condemned to death before the physical creation. God said He knew he would fall; that is, he would yields to lust and be conceived by the passion of the flesh. This is the election theologians with their physical and carnal minds have been disputing over through all the ages. God elected to life the spiritual man whom He created in His own image, if he will only avail himself of the atoning power of the Christ. And condemned to death before the foundation of the world and the material creation, the physical man who was conceived in lust.

"I am the God of Abraham, Isaac and Jacob—the God of Israel—the God of the spiritual man whom I made in My own image saith the Lord, and not of the fleshly man. It is this spiritual man that the Jew as a race represents. That is what Jesus meant when the Pharisees and the Scribes came to Him and asked, When the woman had been married to seven different husbands, whose wife would she be in the other world, and He said unto them. "My Father is the Father of Abraham, Isaac and and Jacob," that is the Father of the spiritual man, who has been resurrected to life from the death sting of the serpent. "In this kingdom they neither marry nor are given in marriage." And when he said, again "for this cause shall a man leave his father and his mother and cleave unto his wife and their flesh shall be one," He meant

to draw the distinction between the spiritual man and the fleshly man and to declare the truth that the spiritual man is of God and made in God's image; and that marriage is a human institution and that the physical man is conceived in lust and is anti-spiritual in his nature, and man cleaves unto the woman on account of sin—sensuality.

By revelation the Jew was given the spiritual law to govern the spiritual man and the physical law to govern the physical man. The Jew had no hospitals—no jails and no asylums, because by revelation, he was taught to subject the lust of physical man to the spiritual man, and to spiritual life.

But man-made theology has adulterated the Christian system with paganism and made it a religion for the physical senses and the carnal mind and the lust of the fleshly man. And for violating the laws of God and subjecting the spiritual man to the physical man and his lust and carnal mind, Christendom is composed of people who are physical wrecks, mental imbeciles, and criminals, handed down from generation to generation; until the generation living is the subject of the crimes, and lust of generations for centuries.

Oh! that the spiritual man could see and understand this truth, that Christendom might return to the God of Abraham, Isaac and Jacob—to the God of Israel—the spiritual man, and worship God, a Spirit by the spiritual senses of the spiritual man and subject the lust of the carnal mind of the physical man to the spiritual man and restore the human race to a state of spiritual happiness—to a state of spiritual consciousness in harmony with the living God and abolish physical sickness—mental imbecility—and crime from the human race.

When we become Jews in fact—overcome the lust of the flesh—and remove the lust sting of the serpent from the soul—we will return to the Garden of Eden, and will be the seed of Abraham in truth. The real and true seed of Abraham have full power over sin and death. Israel is the soul that has overcome the lust of the flesh and has been resurrected to life—Restored to the Spiritual Image of God.

CHAPTER XVIII.

THE PRIESTHOOD.

We have seen that Aaron was the first High Priest of the Jews and that Melchizedek was a priest, the Forerunner of the Christ, without father and without mother and without descent; that he was Spirit manifested in the flesh; without carnal knowledge and laws. The priests of the Jews were taken from the Tribe of Levi. And their duty was to offer up sacrifices. Sacrifices indicated the coming of the Christ and His crucifixion upon the Cross. All nations—heathen and pagan—have had their priesthood who offered up sacrifices. It is instinct within the human heart that there is something spiritual within man which is in rebellion against the physical man and he wants to crucify and kill the physical man in order to free the spiritual man who is in bondage to the physical man. By instinct therefore and without revelation, the pagans of all ages and all races have had their priesthood to offer up sacrifices. Sacrifice means "the shedding of blood"—and the shedding of blood means the death of the physical man. The sacrifices offered by the priesthood of the Jews were symbolical of the crucifixion of the physical man upon the cross—The death of the serpent—the sex—and lust senses, and the removing of the mind of the serpent from the mind of the soul.

God said unto the Jews: "I will make thee a priesthood forever of the living God." This has been misconstrued into a physical priesthood and physical ceremonies that claim to have saving virtue for the spiritual man—the soul. God did not mean that He would make the physical man a priesthood forever and that there was saving power in the ceremonies and sacrifices offered up by the priests—but He meant to say that the priesthood represented the spiritual man and as he crucifies the lust of flesh and the carnal mind of the physical man he becomes

spiritually a priest in God's kingdom—the kingdom of God—the priesthood—is within you, said the Master. The sacrifices offered up by the priest represented the death of the physical man; the spiritual man, who is life, triumphing over the physical man, who is death. God said that He entered into a covenant with the priesthood forever. In the nature of things no man or class of men, physically, could live forever. It was the spiritual man that liveth forever whom God was addressing and whom He declared that He entered into covenant with as a priesthood; i. e., the priesthood of eternal life.

"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ" (1 Peter 2: 4-5). "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen" (Rev. 1: 5-6). "And they sung a new song, saying, Thou art worthy to take the book, and open the seal thereof; thou wast slain, and hath redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and has made us unto our God, kings and priests; and we shall reign on the earth" (Rev. 5: 9-11).

Here we see that the priesthood is a spiritual state and every man is a priest who crucifieth the power of the flesh and enters into spiritual harmony and spiritual life with God. Every man is a real priest who has overcome the lust of the flesh and had the serpent's sting of death removed from the soul. That is, it is the spiritual man whom God made in His own image and who denies the lust of the flesh, the carnal mind and the power of the physical man and liveth in spiritual harmony with God and God's spiritual kingdom, who is the priest. Melchizedek being perfect Spirit manifest in the flesh without the lust of the flesh was the Forerunner of the Christ as the Chief Priest of the spiritual kingdom. Aaron was the first High Priest and all the sacrifices offered up by him and the priesthood and the tribe of Levi simply repre-

sented that only Christ, the Chief of Priests, could enter absolutely into the spiritual life and light of God's spiritual kingdom. All of the offerings and sacrifices of the priests were only symbolical and passed away when the Chief Priest, the Christ in his fleshly nature, was offered up and sacrificed upon the Cross. By the sacrifice of the fleshly man of the Christ—Jesus the man—all of God's children whom He made in the image of the Christ, can become priests in His spiritual kingdom by entering into a state of spiritual consciousness in harmony with God's spiritual Kingdom—Light and Life. Christ, His Son, in His spiritual nature, was the Chief of Priests, i. e., Perfect Spirit, Light and Life. All of God's children made in His image by denying the fleshly man and partaking of the spiritual life of the Chief Priest—the Christ—and of God and His spiritual kingdom, can become spiritual priests in God's kingdom. It was this spiritual man whom God entered into a covenant with that He would make a priest forever—for only Spirit is eternal. It was not the fleshly man with the seeds of death within him, conceived in passion, and born of woman and who is at enmity with God and His spiritual kingdom or any class of men or sect or tribe that God entered into a covenant with to make priests forever. There are two classes of Priests—the Pagan Priest—he who worships the sex and lust senses and lives for the carnal is a pagan priest. He who lives for the spiritual and crucifies the serpent within him and comes into a consciousness of God is a spiritual—a Christianpriest.

The poor physical man in lust conceived and born of woman and all of his offerings and sacrifices must soon pass away and never know God's kingdom or spiritual life and light. But the spiritual man whom God created in His own image, who denies the flesh, the lust of the physical man, and partakes of spiritual life and comes into a state of spiritual consciousness through the crucification and the death of the physical nature of the man Jesus on the Cross, who was as the Christ, the Chief Priest in God's spiritual kingdom, will enter into a state of spiritual life and will become a Priest forever in God's spiritual kingdom.

Christ as such Chief Priest surrendered unto death as to the fleshly man and survived unto life as to the

spiritual man. The Natural birth is unholy and it was the sacrifice for the sins of the carnal mind that Christ as the Chief Priest suffered in His fleshly nature on the cross. "And the Lord spake unto Moses saying, Speak unto the children of Israel saying: If a woman have conceived seed and born a man child; then she shall be unclean seven days; according to the days of separation for her infirmity shall she be unclean. And in the eight day, the flesh of his foreskin shall be circumcized. And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing nor come unto the sanctuary until the days of her purifying be fulfilled. But if she bear a maid child, then she shall be unclean two weeks as in her separation, and she shall continue in the blood of her purifying for three score and six days. And when the days of her purifying are fulfilled for a son or daughter, she shall bring a lamb of the first year for a burnt offering and a young pigeon or turtle dove for a sin offering unto the door of the tabernacle of the congregation, unto the priest—who shall offer it up before the Lord and make an atonement for her and she shall be clean from the issue of her blood. This is the law for her that hath born a male or a female. And if she be not able to bring the lamb, then she shall bring two turtle doves or two young pigeons; the one for the burnt offering and the other for the sin offering; and the priest shall make atonement for her and she shall be clean" (Lev. 12: 1-9.) Here we see the conception of the physical man is contrary to God's spiritual laws and His spiritual kingdom, that man is conceived in sin, and that this was the fall of man; that lust and sexual passion is anti-spiritual and partakes of the nature of the fallen angels who are in rebellion against God's spiritual kingdom. That the atonement is the destruction of this physical man with his lustful nature and carnal mind—the destruction of the serpent in the soul—and the destruction of the serpent places man in harmony with God's spiritual nature. That the priestly office is the spiritual man, through the power of the Spirit triumphing over the fleshly man. That the conception of the physical man is contrary to God's spiritual kingdom, is the cardinal principle of the Atonement and Redemption, and the misconstruction and misinterpretation which have declared the physical conception

and birth divine, has been the fatal error of the theologian- of all the ages. The Christ, as the Chief Priest in redeems ing the spiritual man from the power of the physical man conceived in lust, triumphs spiritually over the power of the flesh—the serpent. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren that He might be a merciful and faithful High Priest in things pertaining to God—to make reconciliation for the sins of the people" (Hebrews 12: 16-17).

Here we see that the Christ took on Him the seed of Abraham; that is, the nature of the spiritual man, for the seed of Abraham represents the spiritual man, and as High Priest triumphed over the flesh, its lust and power, just as every spiritual child of God must by the power of the Spirit triumph over the fleshly man, his lust and carnal mind. The seed of Abraham is the soul that has overcome the lust of the flesh and had the death sting of the serpent removed from the soul—He is a Priest—that soul is a Christian—priest. The Christ overcame all within flesh and became the Chief Priest. The priesthood is within every soul that has overcome the serpent.

"The Lord hath sworn and will not repent—thou are a priest forever after the order of Melchizedek" (Psalm 110: 4). Melchizedek was a perfect manifestation of the Spirit in the flesh without the beginning of days or the end of time; without father or mother and without descent. He was Spirit—therefore eternal life. Here, the Scriptures declare that as such he was the Forerunner of the Christ, the Chief Priest who in His spiritual nature was perfect Spirit manifested in the flesh without lust and passion; and that each one of God's children spiritually is a priest after the order of Melchizedek; that is the spiritual man whom God created has neither natural father or mother, nor descent nor the beginning of days, nor the end of time; that the spiritual man that God created in His own image is Spirit and therefore eternal, and as he triumphs over the fleshly man and denies the carnal mind and the lust of the fleshly man and lives in harmony with God's spiritual nature, he is a priest after the order of Melchizedek. The sacrifices of Aaron and the Hebrew priests were shadows of this reality. "Seeing

then that we have a great High Priest that has passed into the heavens: Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with a feeling of our infirmities but was in all points tempted as we are, yet without sin" (Hebrews 4: 14-15).

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchizedek" (Hebrews 6: 19-20). "If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron?" (Hebrews 7: 11).

Here we see that the Levitical priesthood of the Jews was a mere shadow of the reality of the spiritual preisthood of the Christ as Chief Priest; and the Spirits of God's children whom He made in His own image as they crucify the power of the flesh and partake of spiritual life come into the reality of true priesthood—life. The priestly state is a spiritual state and priestly power is spiritual power. It is the power of the Spirit that is crucifying the power of the fleshly man and partaking of spiritual light and life. Every child of God whom He created in His own image is a priest when he crucifieth the lust and the passion of the physical man and partaketh of spiritual light and life.

"And behold the veil of the temple was rent in twain from top to bottom; and the earth did quake and the rocks did rent" (Matt. 22-51). Here we see when Jesus was crucified upon the cross, that is, when the fleshly man died with his lust and passion, and the spiritual man—the Christ—triumphed with his light and life, the veil of the temple was rent in twain. The lust and sex senses of the flesh lost their power over the soul and the soul could enter within the veil of the Inner Temple and see God—and the earth did quake; the power of the flesh cried out and gave up death that the soul might live. Under the Jewish priesthood, none could enter the Holy of Holies except the Chief Priest. Of course the Holy of Holies represented absoulte perfect spiritual

life and the Chief Priest was the shadow, and the figure of the Christ the Chief Priest, who was to become the absolute spiritual life and complete power over the fleshly man. The Holy of Holies is the Inner Temple—the presence of God—He who is in the Holy of the Holies is in the presence of God—only the soul that has had the death sting of the serpent removed can see God—can enter the Holy of the Holies and such a soul is a priest of the Most High God. When the Chief Priest—the Christ—died in His fleshly nature as the man Jesus on the Cross, He triumphed in His spiritual nature absolutely over the fleshly man. Spirit triumphed over matter; life over death and as the veil was rent in twain every child of God made in God's image could enter the Holy of Holies, i. e., into spiritual life and light and God's spiritual nature and see God.

The Crucifixion on the Cross was the completion of the reality of which the Jewish Priests, with their formalities and sacrifices, were but shadow and symbols. When Jesus died on the cross in His fleshly nature, these symbols and formalities passed away without virtue. When Jesus died upon the Cross, the fleshly man was conquered by the spiritual man, Spirit triumphed over nature, Life over death, and every child of God—the spiritual man whom God created in His own image—could enter into the Holy of Holies, into spiritual Light and Life, into God's spiritual kingdom and become a priest forever, after the order of Melchizedek;—Perfect Spirit—perfect Light—perfect Life—God's child made by God in His own image. The priesthood is within us all, and every man must become a priest to see God. The Soul must overcome the sensual to know and see God face to face, and such a soul is a priest.

CHAPTER XIX.

THE IMMACULATE AND SUPERNATURAL CONCEPTION—THE CRUCIFIXION—THE RESURRECTION — ATONEMENT — BAPTISM — CONVERSION AND REGENERATION, AND THE TRINITY.

IMMACULATE CONCEPTION

This is the cardinal question of Christianity. It is the issue. Upon it the truth of Christianity stands or falls. Was Jesus conceived and born of Mary without a natural father? If so, then He was no mere man; He was not human but Divine and was what He claimed to to be, the Son of the living God. If He had a natural father and was conceived as the other members of the human family, then He was a fraud and the Christian system is a falsehood and untrue.

Man-made theology and the so-called scholastic theologians have confessed themselves out of court; they have confessed judgment to the agnostic and aethestic world by claiming that marriage is an holy institution and one of the sacraments of the church and that the human birth is holy and spiritual and sacred. If marriage be a sacrament of the church and human conception and the birth of the natural man sacred and spiritual, then there was no need of Jesus being miraculously conceived and man needed no redemption.

All admit as a historical fact that Jesus Christ existed; no sane man of impartial judgment who has investigated the evidence will deny this as a fact. If man's natural birth is spiritual, Jesus was no more spiritual than any other man. If marriage be a spiritual institution, human conception and birth holy and spiritual, then man needs no Redeemer and every man is as much Divine as Jesus the Christ.

We deny that marriage is a spiritual institution, and natural conception and birth spiritual, but contend that

natural conception and birth originates in the power of the lust of the flesh and is contrary to everything that is spiritual and to every law and nature of God's spiritual kingdom.

Therefore, when the spiritual man whom God made in His own image, yielded to the lust of the fleshly man he took the nature of the darkness of the fleshly man into his spiritual consciousness. He partook of spiritual death and needed redemption, atonement and salvation. The soul made in God's image tasted of death and must be returned to life to know God.

We contend by authority of revelation and by natural law that Jesus Christ was conceived and born without a natural father. While we have revelation as our authority for His divinity, His divine nature is sustained by natural law. Natural law sustains His divinity with as much authority as revelation. Wipe out all revelation, destroy the Bible as a book of inspiration and give us His teaching as matter of record and we can sustain His divinity by natural law.

The material universe is produced by the law of lust—sex—is it's creator and its destruction—which is anti-spiritual and contrary to the laws of the spiritual universe, therefore there is no harmony between Spirit and matter, between the physical creation and the spiritual creation; they are in conflict with each other. Man born of natural parents takes into his spiritual consciousness the law and the nature of lust which is darkness to his spiritual light and is death unto his spiritual nature, —the soul. The spiritual man made in God's image, manifested in the flesh, by passion and the law of lust, inherits and innately takes into his spiritual consciousness the law of lust and the carnal mind of the physical man. The soul becomes conscious of the serpent and dies. He cannot see with perfect spiritual vision nor hear with perfect spiritual ears, nor understand with perfect spiritual understanding, he is not in perfect harmony with the spiritua nature of his Maker.

Therefore Socrates, Plato, Confucius and Buddha and all of the great mental and spiritual minds of the human race, who were born of natural parents, by the law of passion and lust, could not teach absolute spiritual truth and understand with perfect understanding the

spiritual nature of God. They could not see God face to face. They reached nearer spiritual perfection than the great masses of the human family and therefore were not understood by the carnal mind of the rest of the human race. But they could not understand absolutely the spiritual nature of God. Their spiritual understanding was imperfect due to the sting of the serpent. They were not perfect spiritually. They were manifested in the flesh by the law of passion and lust and their spiritual natures were not in absolute harmony with God's spiritual kingdom and spiritual laws. Jesus was the only Teacher that ever taught absolute spiritual truth and understood it with absolute spiritual understanding. Infidel, agnostic, materialist, atheist, all admit that His teachings were of the highest standard of truth ever given to the human race. The agnostic and the infidel will admit that His teachings are of such a perfect nature that the human cannot live up to them, or fully understand them. The agnostic and the atheistic world admit that His teachings were the best code that ever was given to the human race to govern and regulate the human family.

Moses, nor the Prophets, whom it is claimed, and correctly so, were inspired, never understood spiritual truth or taught spiritual things as did Jesus the Christ; because in their human nature they were conceived by he power of lust and therefore could not be absolutely in harmony with spiritual laws and the spiritual truth while the spiritual man existed in the material man. In every age of the world, men in bondage to the serpent, and crying out to be free from the flesh, have created in their minds Immaculate Conceptions and Resurrections.

Jesus' teachings were contrary to all human nature and to the carnal mind. Every truth that He taught and every principle which He declared to be divine truth were contrary to human nature and to the human mind. The human mind could not understand Him and could not comprehend His teachings and human nature was and ever will be at war with the truths which he taught. His teachings could not be understood by the Scribes and the Pharisees and the priesthood; they were in conflict with what these men taught, with their lives and human nature. There is no compromise with the truth that

Jesus taught and human nature; the human man and the human mind will ever be at war until the end of time with His teachings, and why? Because He was divine—He was Spirit manifested in the flesh without the law of lust and sexual passion; and the human man with his carnal mind conceived in lust and passion is of the opposite nature and cannot understand spiritual things nor enter into the state of spiritual consciousness of the Christ' who was absolute Spirit.

Jesus had not the learning, nor the scholarship of the great thinkers and spiritual minds of the world. Socrates, Plato and Aristotle, Confucius and Buddha and other great spiritual and mental teachers of the world, were the perfections of all learning, mental training, and moral comprehension of great civilizations, yet none of these men approached or approximated the teachings of the man Jesus; all of their teachings had some of the human nature and the human mind in them—the serpent. And why? Because they were Spirits manifested in the flesh by the law of lust and passion and therefore could not enter into a state of absolute spiritual consciousness. Human nature and the carnal mind, lust and passion of the flesh entered into their state of spiritual consciousness and therefore their lives and their teachings were imperfect. The death sting of the serpent was within their souls.

Every truth that Jesus taught is absolutely at issue with human nature and the human mind—the serpent. Human nature never has and never can be reconciled and made to harmonize with His teachings. The Christ and the serpent will not harmonize—one is life—the other is death. The carnal mind never has and never will understand His teachings.

We are taught in the 12th chapter of Leviticus that the mother of a natural child, after conception and birth, had to make sacrifices for the conception and birth of the natural child. And why? Because the human child is conceived and born of lust. The lust of the flesh is in conflict with God and God's spiritual nature, therefore every human child born of natural parents is conceived in lust and sin. For this sin, we are taught, the mother had to bring her sacrifices to the altar, which represented spiritual repentance—that is, the mother repented

spiritually for the physical conception of the human child and the yielding to the law of lust by which the human child is conceived and born. Out of this truth circumcision was established as a law with the Jews. Circumcision means "the shedding of blood," and the generative organ of the male child was circumcised, representing the shedding of blood; which represents death—death of the physical man and the loss of his power over the spiritual man—the death of the serpent. This circumcision likewise has a spiritual meaning. The Scriptures teach us the circumcision of the heart, which means the spiritual man conquering and putting to death the physical man with his lust and passion. Had Jesus been conceived by the law of lust and natural parents, the power and the nature of lust and the carnal mind would have entered His spiritual consciousness and He would not have been in absolute harmony with God's spiritual nature and spiritual attributes and His teachings spiritually would not have been absolute perfection and in all things absolutely contrary to human nature and in conflict with the human man and the human mind. If Jesus had had a natural father, the Christ within would have felt the death sting of the serpent.

Every thought He uttered—every truth He taught—every principle He declared, and every element of His life was in absolute conflict with human nature and the human mind. And upon this fact the truth of Christianity rests absolutely secure. The Christ was ever at war with the serpent, and it was the serpent within men that nailed the man Jesus to the Cross.

There was not anything human in His life nor anything human in anything He taught. No human that ever lived can live up to His teachings. No human being can reach that degree of spiritual life and spiritual truth which He taught. The best human being that ever lived or ever will live cannot reach that perfection of truth which He taught, and why? Because the man born of natural parents is Spirit manifested in the flesh by the law of lust which is contrary to the attributes of God's nature; and Christ was manifested in the flesh, perfect Spirit in harmony with the spiritual attributes of God's nature, without the law of lust and the attributes of the carnal mind entering his spiritual consciousness. The

death sting of the serpent never touched His soul. Hence the Sermon on the Mount was the most perfect utterance of truth ever given to this world—it was spiritual perfection and no human mind can approximate it—and no human being can live up to it. It was perfect Spirit manifested to the flesh without the law of lust, declared unto men. His Sermon on the Mount was God speaking through His Son whom He manifested in the flesh without the law of lust and therefore perfect spiritual truth manifested unto men. Hence God's children manifested in the flesh by the law of lust cannot fully comprehend it nor live up to it. We must pass from death unto life—the soul must overcome the serpent—before we can realize the Spirit and the truth of the life He lived, and the life of His words.

Natural law declares by the very nature of things that Christ was Spirit manifested in the flesh without the law of lust—that he did not have a natural father; that the attributes of lust and the carnal mind never entered His spiritual consciousness.

When the infidel and the atheistic world can harmonize His life with the lives of the remainder of the human family—when they can harmonize His life with the lives of the best men that ever lived—then they can attack His Divinity. When the agnostic and the atheistic world can create a system of philosophy which will produce a race who can and will live up to the truth of His teachings—when they can find one man—one human being who can fully comprehend the spirit of His teachings and live up to the truth as He taught it, then they can place in issue His Divinity. But until then they must remain silent.

But the same natural law of lust which declares the Divinity of Jesus the Christ, likewise destroys every system of scholastic theology and establishes beyond question that marriage, natural conception and birth are human and anti-spiritual in their nature. They are contrary to the spiritual attributes of God's nature and His spiritual kingdom. The very law upon which the truth of the Divinity of the Christ stands destroys scholastic theology—the law of the lust of the fleshly man.

The writer is too good a lawyer to have first invoked revelation as authority for the divinity of Jesus Christ,

for the infidel and atheistic world denies the truth of revelation and the Bible. Therefore we could not quote as authority the subject matter, the very truth of which is at issue. We accept the Bible as a Revelation but they do not. But having established the divinity of Jesus Christ by natural law, we now offer in evidence Revelation as secondary evidence.

"Therefore the Lord Himself shall give you a sign, behold a virgin shall conceive and bear a son and shall call his name Immanuel" (Isaiah 7: 14). Immanuel means "God with us," which is perfect Spirit—a perfect spiritual being with all the attributes of God's spiritual nature manifested in the flesh. "And he shall pass through Judah; and he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, Oh, Immanuel" (Isaiah 8: 8). Here the prophet Isaiah seven hundred and sixty years before Christ foretold of His Immaculate Conception and birth. Will any human mind explain to us, except by the law of revelation, how he foretold this spiritual truth? "Now the birth of Jesus Christ was on this wise; when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name JESUS; for he shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a virgin shall be with child and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first born son; and he called His name Jesus" (Matt. 1: 18-25).

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to

a virgin espoused to a man whose name was Joseph, and of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary, for thou has found favor with God. And behold, thou shall conceive in thy womb, and bring forth a Son, and shall call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God" (Luke 1: 26-35). We observe here, "That He shall reign over the house of Jacob forever and of His kingdom there shall be no end"; that is, He shall reign over the house of Jacob, the spiritual man whom God created in His own image, who has had the death sting of the serpent removed, and has returned to the Garden of Eden, and there is no end to this life. His reign in His Father's kingdom is eternal. Spirit is eternal.

"Which was born not of blood nor of the will of the flesh nor of the will of man but of God" (John 1: 13.) "The Word—the reality of God as life—which God sent unto the children of Israel, preaching peace by Jesus Christ; He is Lord of all" (Acts 10: 36). "And he was clothed in vesture dipped in blood and His name is called THE WORD—the reality of God as life—the expression of God as the only reality and life in the universe of God" (Rev. 19: 13). "And He hath on His vesture and on his thigh the name written KING OF KINGS AND LORD OF LORDS" (Rev. 19: 16).

Thus we see that Holy Writ agrees with natural law that Jesus Christ was Immaculately and Supernaturally Conceived and gives us the record. By authority of natural law and of revelation we float the old ship Zion into the harbor of a spiritual and Supernatural Conception and

rest her on the eternal Rock of Ages and while the winds of infidelity and of lust howl and storm, beat and rage until they sink side by side every ship of agnosticism and atheism and man-made theology, created by the physical senses and the lust of the carnal mind, the old Ship of Zion rests steadfastly, anchored serenely and securely on the Rock of Ages throughout eternity.

Christ was the seed of the woman, that is, he partook of the fleshly nature without the law of lust, and passion entering His spiritual conscience—the soul—(That is, he did not have a natural father). This was necessary for the Atonement; that is, it was necessary for Him a perfect Spirit, with all the spiritual attributes of God, to be manifested in the flesh without lust (without a natural father) and to triumph over the flesh in order to reconcile the spiritual man, whom God created in His own image and who had been manifested in the flesh by the law of lust, with God's spiritual kingdom—to make man at-one-ment with God. "And I will put enmity between thee and the woman and between thy seed and her seed and it shall bruise thy head and thou shalt bruise his heel" (Genesis 3: 15). "Thy seed" here refers to the fleshly man and means the fleshly man who is produced as the result of the law of passion and lust, and his thought and carnal mind. "And her seed" was the Christ who should be conceived without a natural father—Spirit in the flesh without the law of lust—Perfect Spiritual Purity. And "The Enmity" here means the war between the spiritual man and the fleshly man—the thoughts of the Spirit, and the thoughts of the flesh—and Christ, was Spirit manifested in the flesh without the law of lust, and therefor lust never entered His spiritual consciousness.

"How long wilt thou go about, oh, thou backsliding daughter? For the Lord hath created a new thing in the earth. A woman shall compass a man" (Jeremiah 31: 22). Here the birth of Christ by a woman without natural law and without lust and passion is foretold by the Prophet. That He should be flesh and yet possess all the spiritual attributes of God's nature, was prophesied because He was to be and was conceived by the power of the Holy Ghost and manifested in the flesh without passion. "And behold thou shall conceive in thy womb and bring forth a son and shall call his name Jesus" (Luke 1: 31). The

Christ was perfect Spirit with all the attributes of God's spiritual nature manifested in the flesh without passion and lust, therefore the law of lust never entered His spiritual consciousness; yet having been born of a woman, He partook of the nature of the flesh and could reconcile God's spiritual children whom God created in His own image to God and God's spiritual kingdom by triumphing over the flesh and the law of lust. This is the reason He was born of a woman, that is, that He might partake of the nature of the flesh. And He was born without a natural father that His spiritual life might contain all the spiritual attributes of God's spiritual nature. He was the Son of Man because He possessed a physical body and had a natural mother and He was the Son of God because the Christ was perfect Spirit manifested in the flesh without lust. He was the Son of God—the Spiritual Conception of His Father. If He had had a natural father, the law of lust would have entered His spiritual consciousness and He would not have remained in perfect harmony with God's spiritual kingdom and would not have contained all the spiritual attributes of God's spiritual nature. "But when the fullness of the time was come, God sent forth His Son made of a woman, made unto the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4: 4-5). Here we have the record of the Christ's manifestation in the flesh without lust and containing all the spiritual attributes in His nature of God and yet partaking of the fleshly nature of the material man and thereby redeeming the spiritual man from bondage to the law of the fleshly man and reconciling the spiritual man to perfect harmony with God. The spiritual man having been manifested in the flesh by the law of lust took into his spiritual consciousness the attributes of the carnal mind and the fallen angels and therefore was out of harmony with God's spiritual nature and could not live up to the attributes of God's spiritual kingdom. He was condemned under the law: He had within his spiritual consciousness the attributes of lust of the fleshly man. The Christ having been manifested in the flesh without lust remained in perfect harmony with God's spiritual kingdom and had all the spiritual attributes of God's spiritual nature and triumphed over the fleshly man.

In His fleshly nature He died unto the law of the flesh; in His spiritual nature, He lived in harmony with every law of God's spiritual kingdom. The depravity of the human man with his lustful nature, when taken into the consciousness of the spiritual man, made the Atonement necessary in order to restore the spiritual man whom God created in His own image back to harmony with God's spiritual kingdom and God's spiritual nature.

The lust of the physical man Jesus was the temptation of the Christ; was the power of the carnal mind knocking for admission to His spiritual consciousness. The Christ was undergoing the temptation of the sex senses of the man Jesus in the wilderness. The same Devil and serpent was there that was in the Garden that caused Adam and Eve to fall. The lust of the flesh is the spiritual nature of the fallen angels and spiritually speaking is spiritual death as well as physical death. Every funeral that slowly moves in solemn procession to the City of the Dead declares the irrefutable evidence that the lust of the flesh is death. "For this cause thou shalt return to dust."

It was this power of lust personified in the nature of the fallen angels, which is called "the Devil," that attempted to tempt the Christ. When He cast out devils He cast out this power of lust manifested in anti-spiritual thoughts. It was the thoughts of the carnal mind and the power of the lust of the flesh that He cast out from the spiritual consciousness of the spiritual man when He cast out devils. These thoughts of lust of the carnal mind in the consciousness of the spiritual man possess the spiritual attributes of the angels who reblled against God—they were devils; and the Christ cast them out from the mind and the spiritual consciousness of the spiritual man —the soul.

He was tempted in the flesh, but the law of lust and the attributes of the carnal mind never entered his spiritual consciousness and that is what the Scripture means when it says, "He was tempted in all things as we are yet was without sin." Christ Himself defined the power and the nature of the law of lust and the carnal mind entering the spiritual consciousness of the spiritual man when He said, "But I say unto you that whosoever looketh on a woman to lust after her committeth adultery with her already in his heart" (Matt. 5: 28). Here the

Christ defines the power of the lust of the natural man and declares when it enters into the state of spiritual consciousness—the thoughts of the soul—that it destroys spiritual life; that is, the lust of the fleshly man is death, and the Spirit of the spiritual man is life. That is what the Devil did in tempting the Christ, or rather attempted to do. The Devil being the lust of the natural man, tried to enter into the state of the spiritual consciousness of the Christ. When the Christ went into the wilderness and fasted forty days and forty nights, the tempter came to Him; and, of course, "tempter" means Devil; the Devil, being the attributes of lust of the natural man, knocked at the door of the Christ's. "Then the devil taketh him up into the Holy City, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thy self down; for it is written He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written, Thou shalt not tempt the Lord, thy God. Again, the devil taketh him up into an exceedingly high mountain, and showeth him all the kingdoms of the world, and the glory of them; and said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence Satan. For it is written, Thou shalt worship the Lord thy God, and him only shall thou serve. Then the devil leaveth him, and behold Angels came and ministered unto him" (Matthew 4: 5-11).

The Holy City herein mentioned into which the devil carried the Christ, was the spiritual consciousness of the soul, and dwelleth in every child made in God's image. It was this Holy City—spiritual consciousness, —that the devil, which is the lust of the flesh, was attempting to enter—Christ's spiritual consciousness—the City of Soul Purity—the soul in the image of God. But the Christ having been conceived without lust, the law of lust and the carnal mind could not enter His spiritual consciousness—could not destroy the image of His Father in His soul. All of the kingdoms of this world and the glory of them mentioned here, of course, mean the power of the fleshly man and the attributes of the carnal mind —gratification of the lust and sex senses of the man

Jesus. It was the glory of material creation which is anti-spiritual that the devil, that is, the lust of the fleshly man, offered to the Christ, who partook of all the spiritual attributes of God. It was the glory of the lust of the fleshly man, trying to conquer the life of the spiritual man. It was a contest between Spirit and matter, between the lust of the fleshly man and the Life of the spiritual man. And the Christ having been born of a woman, His perfect spiritual nature having all the spiritual attributes of God, the lust of the flesh could not enter His spiritual consciousness, and destroy any of these spiritual attributes. Yet having been born of a woman, His perfect spiritual nature was manifested in the flesh, and conquered the law of the flesh and hence He was able to say, "Get thee hence, Satan." That is, the Christ was able to close His spiritual consciousness—soul—against the lust and sex senses of the fleshly man Jesus and the carnal mind and forever exclude them from His spiritual consciousness and the spiritual kingdom and the spiritual attributes of God's nature.

We therefore see that the Divinity of Jesus Christ and His Immaculate Conception are established both by natural law and by revelation.

CRUCIFIXION

To crucify means "to subdue," "to destroy the power or the ruling influence." That is what Christ did when Jesus was crucified on the Cross. That is, He destroyed the power and the ruling influence of the lust of the fleshly man and the carnal mind in the spiritual consciousness of the spiritual man—the soul. It was the Adam man that died on the cross, the Christ man lived. The serpent died, the Christ never died. The fleshly man with all of his lus tand carnal mind died and the spiritual man with His spiritual life lived. The lust of the physical man and his carnal mind were destroyed on the Cross in the consciousness of the spiritual man; this is "The Atonement," restoring the soul to life and making it at one with God, who is life. The law which demanded spiritual perfection and which the spiritual man, who is manifested in the flesh by the power of lust, could not fulfill because the law of lust had entered his spiritual conscience—soul—was satisfied. The demands of the law were fulfilled on the Cross and

lust was destroyed in the spiritual consciousness of every child of God, whom He made in His own image, who partakes of the Christ's Atonement and makes it personal within his own consciousness.

"Now from the sixth hour, there was darkness over all the land until the ninth hour; and about the ninth hour Jesus cried out in a loud voice, saying, My God, My God, why hast thou farsaken me? and behold, the veil of the temple was rent in twain from top to bottom and the earth it quaked and the rocks rent" (Matt. 27: 46-51). "And Jesus cried in a loud voice and gave up the ghost and the veil of the temple was rent in twain from top to bottom" (Mark 15: 37-38). "And it was about the sixth hour and there was darkness over all the earth until the ninth, and the sun was darkened and the veil of the temple was rent in the midst" (Luke 23: 44-45). It was the Adam man—the man conceived of woman who died on the Cross. When the material man died on the Cross the flesh lost its power and corrupting influence and the reign of darkness within the consciousness of the spiritual man was destroyed. God's spiritual kingdom and God's spiritual nature overcame the nature of the angels who rebelled against His spiritual kingdom when the fleshly man died on the Cross. The earth was shrouded in darkness, Spirit overcame matter and Life overcame death. The Christ overcame the Adam man. The earth —the flesh—was shrouded in darkness—lust—Satan had lost his power over the soul.

"And the veil was rent in twain"; the veil here mentioned enclosed the Holy of Holies and none could enter the Holy of Holies except the Chief Priest during the Mosaic dispensation. "The temple" is every man's material body in which dwells the spiritual man made in God's image; and the spiritual man, spiritual consciousness—the soul—is the Holy of Holies. No man could enter into his own spiritual consciousness in a perfect state of spiritual life, who is conceived of the law of lust, until the Adam man died and the power of lust was destroyed in his spiritual consciousness. The Chief Preist was the symbol and the Forerunner of the Christ. None could enter the state of perfect spiritual consciousness in absolute harmony with God's spiritual nature except the Christ; but when Jesus died upon the cross in the

flesh, the reign and darkness of the lust and carnal mind of the physical man within the consciousness of the spiritual man was destroyed, and every child of God whom He made in His image became a priest, and by partaking of the spiritual nature of The Christ, could enter into the Holy of Holies of his own spiritual consciousness and commune with God and know God's spiritual kingdom, spiritual laws and spiritual nature—could see God face to face. The veil was rent in twain—the sex senses and the power of lust and the carnal mind of the fleshly man which prevented the spiritual man from entering into a state of spiritual consciousness was destroyed from the consciousness of the spiritual man and the spiritual man could enter into the Holy of Holies of his own spiritual nature. His soul could hear and see God and realize God as life.

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that we should not henceforth serve sin" (Romans 6: 6). "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith of the Son of God, who loved me and gave himself for me" (Gal. 2: 20). "And they that are Christ's have crucified the flesh with affections and lust" (Gal. 5: 24). The Adam man was death, the Christ man is Life. The Adam man was conceived in lust, the Christ man by the power of God. The Adam man with his nature of lust and death, died on the Cross—the Christ man who possessed all the attributes of God's spiritual nature, lived and reigneth forevermore. The Adam man with his carnal mind and lustful nature, and who repersents the spiritual attributes of the angels who rebelled against God's spiritual kingdom, lost his power in God's spiritual kingdom and within the spiritual consciousness of God's children, whom God created in His own image, when Christ in the fleshly nature of the man Jesus died on the Cross. The angels who rebelled against God's spiritual kingdom lost their power in their rebellion against God and His spiritual kingdom, when the fleshly man died on the Cross and the Christ man lived. That is what Christ meant when He said to Peter, "Flesh and blood hath not revealeth it unto thee, but my Father which is in heaven." That is, the fleshly man with his

power of lust has lost his power over God's spiritual children. The fleshly man with his lust and carnal mind represents the nature of the angels who rebelled against God's spiritual kingdom; and when Christ died upon the Cross in His fleshly nature, these angels who rebelled against God's kingdom lost their power over God's spiritual children and His spiritual kingdom. And God's children can enter into the Holy of Holies and commune with their Father. Flesh and blood have lost their power over the spiritual man—the soul. The fleshly man died and the spiritual man liveth forever.

"Then answered all the people and said, His blood be on us and on our children" (Matt. 27: 35). The Jew is a symbol of and represents the spiritual man, whom God created in His own image. They are God's chosen people. This spiritual man created in God's image is God's chosen child when He returns to the Garden of Eden. The Jew from the day of the Crucifixion has been persecuted and scattered over the earth. The spiritual man is daily being persecuted by the lust of the fleshly man. "His blood be on us and our children," that is, the crucifixion of the fleshly man represents the shedding of blood, and the shedding of blood represents death. And hence the fleshly man, while persecuting the spiritual man, is daily dying, and will until the end of time. The blood of Jesus, the fleshly man on the cross, is on the children of the Adam man, who are daily persecuting the spiritual children of God, created in His own image; yet the spiritual children of God are living and will continue to live, and the fleshly man is dying and will continue to die until the end of time, when all of God's children will be set free from the bondage of the fleshly man who return to the Garden of Eden. The Jew is a figure and symbolic of a great spiritual truth and the world does not understand it. The Jew as a race bears irrefutable evidence of the revelation and inspiration of the Bible and the Divinity of Jesus Christ. The Crucifixion means finally, the destruction of the power of the fallen angels and the death of the Adam man, and eternal life for the spiritual man, whom God created in His image. The Crucifixion represents death and life, death to the Adam man and life to the spiritual man. It represents the destruction finally of

the material universe and the eternity of the spiritual universe.

RESURRECTION

Resurrection primarily means the restoration to Life, not physical life, but spiritual life. It was the spiritual man, the Christ, who overcame the grave. The Adam man born of a woman, and conceived in lust, when he dies, is dead, but the God man made in God's image is resurrected, that is, restored to life and liveth, and continues to have life. The physical man conceived in lust and born of a woman, cannot inherit the kingdom of God. Flesh and blood cannot inherit the kingdom of heaven. Man-made theology has been trying to save the physical man conceived in lust and born of woman and has declared that he would be resurrected. Thus man-made theology has been teaching a physical god to the physical senses of a physical man. God says, "All things shall pass away except my word," "My word," here comes from the Greek word "logos," which means "expression" of reality, truth and life and spirit; and He expressed Himself as reality, truth, life and spirit to His children, that is, to His spiritual children in His Son, the Christ, who possessed all the spiritual attributes of the Father; and God declares that His word shall never pass away, that is, the light and life of His spirituality, as expressed through His Son to His spiritual children, whom He made in His own image shall never pass away. The material creation therefore will pass away; there was a time when all was Spirit, when matter did not exist. The time will come when matter will cease to exist, when all will be Spirit. How then is the physical man going to be resurrected and live eternally? When the physical man dieth he returneth to dust. "From dust wast thou taken and to dust thou shalt return." But the spiritual man shall live, shall have life. The resurrection is life and the spiritual man shall have life eternally. "As for me, I will behold thy face in righteousness, I shall be satisfied when I awake in thy likeness" (Psalm 17: 15). Here the Psalmist foretells of the resurrection, that is: declares that he will be satisfied when he awakes in God's likeness. That is to say that he will be satisfied, when he, the spiritual man, shall awake in absolute spiritual life and likeness of God, the

Father, who made him. There is only one reality—life truth and spirit—God—and His Word is the expression of Himself as reality and life. Matter only exists in the absence of the real and as we come to God and into His presence as reality and life, matter and death, which are unreal pass away. When God therefore shall be fully revealed in us, sin, death and matter will not exist. "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (Matt. 22: 31-32). Here Jesus declares that it is not the physical man that is resurrected, but the spiritual man, whom God created in His own image. He here declares that God is not the God of the dead, that is, not the God of the physical man—conceived of lust and born of woman but the God of the spiritual man—whom God made in His own image, and that it is this spiritual man whom God resurrects and unto whom God gives life. "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5: 28-29). Grave, here means death. Every child of God, shall come forth and "they that have done good, unto the resurrection of life," that is, shall be given life, spiritual life, according to the attributes of God's spiritual kingdom; "and they that have done evil, unto the resurrection of damnation." That is, those who have taken lust and the carnal mind of the natural man into their spiritual consciousness, shall be denied spiritual life and light. The resurrection is life. "And their eyes were opened and they knew Him and He vanished out of their sight" (Luke 24: 31). Here we have the Christ, not the man Jesus, appearing to His Disciples after the Resurrection, and manifesting Himself to their physical senses and then disappearing and assuming His spiritual nature. They couldn't understand the spiritual resurrection of the spiritual body, the resurrection of the soul to life, and He appeared to their physical senses to convince them of the truth of Resurrection, that He still lived; and He said unto them, "Why are ye troubled and why do thoughts arise in your hearts? Behold, my hands and my feet,

that it is myself, handle me and see, for Spirit hath not flesh and bones, as ye see Me have" (Luke 24: 38, 39). Here we have Him appearing again after the Resurrection and manifesting Himself to their physical senses in order that He might convince them of the truth of the Resurrection but after He had manifested Himself to their physical senses, He withdrew from them as a physical personality and assumed His spiritual nature and spiritual body and spiritual individuality. It was the Christ, the spiritual man, who was resurrected. It was Christ, the spiritual man, who appeared to His disciples in the upper chamber. It was Christ, the spiritual man, who appeared to Paul after the Resurrection and not Jesus the fleshly man. It is not the man conceived in lust and born of a woman that is resurrected to eternal life, but the Man made by God in His own image. God is the God of the living Abraham, Isaac and Jacob, the God of the soul that has been restored to life, born again. As Paul puts it, "There is a natural body and a spiritual body," and it is the spiritual body, the spiritual man, which is resurrected and given eternal life. "For in the resurrection they neither marry, nor are given in marriage, but are as the Angels of God in heaven," (Matt. 22: 30). Here Jesus declares that flesh and blood—the material man—is never resurrected, but the spiritual man whom God made in His image, is resurrected, when the soul is restored to life and the death sting of the serpent is removed from the soul by the regeneration of the soul then the soul is given spiritual life and light and the spiritual attributes of Angels, and in this state of life they neither marry nor are given in marriage—it is the serpent which makes the children of this world marry. The spiritual man is resurrected unto eternal life with the spiritual body. "Then the same day at evening, being the first day of the week, when the doors were shut where the Disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you" (John 20: 19). Here we have Christ appearing after the Resurrection in His spiritual body to His Disciples and manifesting Himself to them in His spiritual nature and in His spiritual body. It was the Christ, the Son of God, who possessed all the spiritual attributes of His Father, who was resurrected, and liveth in His spiritual nature. It is

the spiritual man whom God created in His own image, that is resurrected and liveth eternally. As Paul puts it, "It is sown in corruption, raised in corruption, it is sowed in mortality and raised in immortality." The body of the physical man is conceived in lust, born of a woman, dieth with the physical man and will pass away with the remainder of the material creation. The spiritual man created in God's image, liveth forever; he is resurrected; that is, is given life—spiritual life—eternal life and eternal light—a spiritual personality, a spiritual consciousness and a spiritual body.

THE ATONEMENT.

"Being justified freely by His grace through the redemption that is in Christ Jesus" (Romans 3: 24). "So Christ was once offered to bear the sins of many; unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. 9: 28). "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (1 John 2: 2). "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26: 29). "But into the second went the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people; the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building: neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9: 7-12). Here we see that the Christ, the spiritual man, with all the spiritual attributes of God, when He died, as the man Jesus, in the flesh on the Cross, conquered the material man and made the material man dead unto

the spiritual man; He drove the power of the man of flesh out of the consciounsess of the man of the Spirit. He destroyed the carnal mind and its influence over the spiritual mind. He forever separated the man of flesh from the man of Spirit; the carnal mind from the spiritual mind, death from life; matter from Spirit, and made the spiritual man at-one-ment with God; that is, reconciled the spiritual man with God; and made him in perfect harmony with God's spiritual nature and God's kingdom. This atonement is personal to every child of God's whom God made in His own image; who applies it to himself and takes the spiritual nature of the Christ into his spiritual consciousness and spiritual mind and excludes the lust of the material man and the power of the carnal mind from his spiritual consciousness, spiritual mind and spiritual nature. This is the Atonement. The Atonement is the restoration of the soul to life—the removing of the death sting of the serpent from the soul and the soul returning to Eden, to the image of God, where the man made in the image of God is at one with God.

CONVERSION.

The body is a temple in which dwelleth the Spirit of the man whom God made in His own image. This physical body or material temple must perish and after death the spiritual man will possess a spiritual body which will be the spiritual temple. The temple at Jerusalem was a figure of the spiritual temple. "Jesus answered and said unto them, Destroy this temple and in three days I will raise it up" (John 2: 19). Here Jesus referred to His physical body and told them to destroy the physical body and in three days He would raise it and resurrect it a spiritual body, but the people did not understand Him; they thought He meant destroy the temple of Jerusalem and He would raise it up in three days. They could not understand that all the formalities and the offerings of the priest and the ceremonies of the Jewish religion were figures, and symbolic of spiritual truths and spiritual things. The people of today, and in all ages, have attempted to materialize spiritual things and to materialize God so as to appeal to their physical senses and carnal mind. The Jews did it in their day—the world is doing it today. But God is Spirit

and His Kingdom is spiritual and His Church liveth in the consciousness of the spiritual man. "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you" (Cor. 1: 3-16). "What? know ye not that your body is the temple of the Holy Ghost—Holy Life—which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6: 19). "And what agreement hath the temple of God with idols?"—the spirit with the sex and lust senses of the flesh, for ye are the temple of the living God; as God has said, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Cor. 6: 16). The natural body, which is a temple in which dwelleth the spiritual body, is imperfect and is at enmity with God. No human building is perfect. The Temple at Jerusalem—the master construction of the ages—as a figure and a symbol of Jesus' body, the Temple of God's spiritual kingdom, was imperfect. So is the human man, conceived in lust, which is the temple in which dwelleth the Spirit of God, imperfect. The Scripture teaches us to spiritually conquer and subdue this physical man and subject his lustful nature to the power of the spiritual man; and the carnal mind to the influence of the spiritual mind through Christ, the High Priest and spiritual perfection; which is a command to every child of God created in God's own spiritual image to enter into His own spiritual consciousness and worship the living God, and by so doing, to conquer the material man with his lustful nature by the power of the Spirit. That is what Jesus meant when He said, "The Kingdom of Heaven is within you." "Conversion" means changing from or turning from; that is, turning from the material man to the spiritual man, from the carnal mind to the spiritual mind. Growing and developing spiritually within your own spiritual consciousness and thereby conquering and subdueing the physical man and his lust and carnal mind, is conversion and growing in grace. Conversion is changing from the power of the natural body to the Spirit within the body, turning from the worship of idols—the sex and lust senses—to the worship of the only true God as Spirit and Life. This spiritual growth of the spiritual man in spiritual consciousness and the conquering and subduing the physical man with his lust and carnal mind, is a process

of evolution; it is growing in grace and is never perfected as long as the natural man is alive. As long as the spiritual man dwelleth in the material man conceived in lust, there is a conflict going on between the spiritual man and the material man; but the gradual and continual development of the spiritual man within his spiritual consciousness and the conquering and subduing of the physical man and the law of lust, the turning from the man of flesh with his power of death, to the man of Spirit with His power of life is conversion.

REGENERATION.

"And Jesus said unto them, Verily, I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19: 28). "Which were born not of blood nor of the will of the flesh nor the will of man, but of God" (John 1: 13). "Jesus answered and said unto him verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God" (John 3: 3). "That which is born of the flesh is flesh and that which is born of the Spirit is Spirit" (John 3: 6). Here we see that Jesus recognizes and differentiates between the spiritual man made in God's image and the physical man conceived in lust and born of woman, and defines their natures; "Regeneration" means to recreate—to reproduce. Here Jesus declares the man conceived in lust and born of woman cannot know or enter the kingdom of God, and that the spiritual man whom God made in His own image and who is manifested in the flesh by the law of lust and takes into his spiritual consciousness the darkness and death of lust—the mind of the serpent—and the carnal mind of the physical man, must be destroyed and is dead spiritually. This soul to see and to realize God as reality and life must be recreated. The death sting of the serpent must be removed from the soul. "Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the City of my God, which is New Jerusalem, which cometh down out of Heaven from my God; and I will write upon him my new name" (Rev. 3: 12). Here we have the spiritual

man made in God's image, redeemed from the power of the lust and the carnal mind of the physical man, who has entered into perfect harmony with God's spiritual kingdom, and clothed in the spiritual body and spiritual life. Here the child of God has been recreated in the power of the Spirit and has entered in to the full possession of his spiritual temple, the spiritual body. This is Regeneration and the Final Resurrection.

BAPTISM.

Baptism is symbolic in its nature. It represents the death of the physical man and the life of the spiritual man. It represents the death and burial of the physical man—the spiritual life and spiritual resurrection of the spiritual man. We bury the physical body of the material man. The grave is the end of the physical man; it represents death—the spiritual death of the soul. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answered and said unto Him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then He suffered him. And Jesus, when He was baptized, went up straightway out of the water; and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him. And, lo, a voice from Heaven, saying, This is my beloved Son in whom I am well pleased" (Matt. 3: 13-17). Baptism is a symbol of the Baptism of the soul by the Holy Spirit—the Holy Life coming into and upon the soul by God awakening the soul to life from the death sting of the serpent.

The baptism of Jesus represented the death and the grave of the physical man; coming out of the water and the Spirit of God descending, represents the spiritual baptism for the spiritual man. There is no saving power in the form of baptism or in baptism itself, but it represents a spiritual truth. It represents the death of the material man and the life of the spiritual man. Jesus died and went into the tomb physically, He lived and ascended into heaven spiritually. The material man conceived in lust must die; the grave is his final home; death is his finality. The spiritual man made in God's image is immortal and must continue to live and as he partakes of the nature of the Christ, he will live in spirit-

ual Light and spiritual Life. Jesus was "buried" in baptism; that is, the water was the grave for his physical body, representing the grave of the physical man at death; and He arose from and out of the watery grave and the Spirit of God descended upon Him, the symbol of spiritual life of the spiritual man as he separates his spiritual nature from the material man; and, finally, when the dissolution comes between the physical and the spiritual man, the physical man goes to the grave, the spiritual man goes into spiritual light and spiritual life, into God's kingdom and God's presence. All that have been truly baptized of the Spirit, every soul that has been quickened from the death sting of the serpent goes into the presence of God.

THE TRINITY.

God is one God. "I am that I am," was His declaration to Moses, the Prophets and His children. Jehovah was the God of the Jews and Jehovah was the "I am that I am"; one God. Jehovah is a Spirit Universal Spiritual Intelligence. He filleth all space and all time, He is Life, Light and eternal Truth. "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord" (Jer. 23: 24). From Genesis to Revelation, God reveals Himself to His children as one God, the Universal Spiritual Intelligence. Christ never claimed to be God, but the Son of God; that is, He possessed all the spiritual attributes of His Father and that He was eternal Spirit and eternal Life and eternal Truth manifested in the flesh by the power of God, that is, by the power of the Spirit. God in expressing Himself to His spiritual children becomes personal to each and every one of them as the Holy Spirit and Holy Ghost, in creating the soul anew He becomes the Holy Life to the soul. It is God's power of expression as life to His spiritual children personally which is the Holy Spirit and Holy Ghost. The Holy Spirit and the Holy Ghost is God manifesting Himself personally to His spiritual children and not a separate and distinct personality. The idea of multiplicity of gods in one was adopted into the Christian system from the pagan religions. All the pagan religions had their multiplicity of gods—the gods of the sex and lust senses—and the adulteration of the Christian religion with these pagan religions with their multiplicity

of gods is the source of the conception of the Trinity of the Christian religion. The Bible nowhere teaches that God is three separate persons in one, but it does teach that His Son, the Christ, possessed all the spiritual attributes of the Father and was Divine and that God does manifest Himself and express Himself personally a spiritual Being to His spiritual children and is to them a personal spiritual Being. It is God's expression as a spiritual Being personally to His spiritual children as life that constitutes the Holy Ghost. The Holy Ghost is God manifesting Himself and expressing Himself as a spiritual personal Being to His spiritual personal children as Holy Life.

"God is Spirit and they that worship Him must worship him in Spirit and in truth" (John 3: 4). "But the Comforter, which is the Holy Ghost—Holy Life to the Soul—whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14: 26). "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty" (Cor. 2: 3-17). "If ye then, being evil, know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit—Holy Life—to them that ask him?" (Luke 11: 13). The Holy Spirit and the Comforter here mentioned is God manifesting His spiritual and personal nature unto the spiritual and personal nature of His children as life. Everywhere in the Bible He is referred to as a Person, as a Spirit and as an individual single personality. "I am the Almighty God, walk before me, and be thou perfect" (Gen. 17: 1). God is not a multiplicity of gods nor a multiplicity of personalities united in one with different characters, attributes and personalities. But God is one God. He is "the I am that I am." "I am God Almighty," sayeth the Lord. He is the One God—the Father of all life, and His Son is the perfect expression of the Father as life, and the Holy Spirit is the Holy Life of the Father as life manifested to the soul through Christ, recreating the soul and restoring the soul to the image of the Father as life. The Holy Spirit is Holy Life.

Jesus never claimed to be God; He claimed to be the Son of God and He was the Son of God. He was all that He claimed to be. He was the Son of God and possessed all the spiritual nature and spiritual attributes of His

Father. "No man has seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared him" (John 16).

"And straightway he preached Christ in the synagogues, that he is the Son of God" (Acts 9: 20). "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1: 4). "These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass" (Rev. 2: 18). "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. 11: 27). "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1: 35). Thus we see the Scripture treats Christ as the Son of God a perfect spiritual Being with all the spiritual attributes and perfect spiritual nature of His Father who sent Him; this is all Christ claimed. He claimed not to be God, but the Son of God and He was tried and crucified not for claiming to be God, but for claiming to be the Son of God. "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1: 14). Here the inspired writer declares that Christ was the Word, the reality and the expression of God as life, the Son of the Father, full of grace and truth—that is, He possessed all the spiritual attributes and the perfect spiritual nature of God the Father. That is what John meant when he said, "In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God" (John 1: 1, 2). That is, in the beginning the Word—Christ existed as the reality and the life of the Father—and was with God and possessed all the spiritual nature, spiritual attributes, spiritual life, spiritual light, and spiritual perfection of God the Father. The same was in the beginning with God. In the beginning the Christ—the Word existed as life in the Father—for Spirit is eternal, and before the material creation, Christ the Son was with the Father and in perfect harmony with the Father's

spiritual kingdom, spiritual laws, spiritual nature and possessed all the spiritual attributes of God the Father.

The Christ was what He claimed to be, Divine, the Son of God.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John 3: 16, 17). "The Father loveth the Son, and hath given all things into His hand" (John 3: 35, 36). Here we see that the Scripture treats the Christ as the Son of God and as a separate and distinct personality from the Father; and that the Father committed all things into the hands of the Son. On the Cross Jesus cried out, "My God, my God, why hast thou forsaken me?" Here the Son treats the Father as a spearate and distinct individuality. The Christ was God in that He possessed the spiritual nature and spiritual attributes and spiritual mind of God, His Father. And He was the Son because He was begotten by the Father and existed from all eternity in the Father and before the material creation and before the beginning of all time. He was what the Father called Him, His Son, and He was what He claimed to be, Divine and the Son of God.

God as the only reality, life, spirit and mind in the universe is the source of all life. He as the Father expresses Himself through the Son as life and He manifests Himself through Son as the Holy Spirit, quickening the dead soul to life—removing the death sting of the serpent from the soul—and restoring the soul to the Holy Life—to His image. But He is the One God—the all life and mind.

CHAPTER XX.

HOW TO PREVENT PHYSICAL WEAKNESS, SICKNESS AND DEATH.

The orthodox Jew who lived up to the Mosiac law needed no insane asylums and hospitals, and neither did the early Christian of real and true christianity. He was taught by revelation that the lust and the carnal mind of the physical man meant physical weakness, sickness and death. To indulge the lust of the flesh, is not only to kill the spiritual life of the spiritual man—the soul—but to destroy the physical life of material man. The lust of the physical man is both physical and spiritual death. Thus the Mosaic law and the Prophets taught the Jews and the Apostles, the early Christians, that to indulge in the carnal mind and the lust of the material man was to weaken the physical man and produce physical death, and spiritual death to the soul. The orthodox Jew under the Mosaic dispensation was taught to differentiate between the material man and the spiritual man and the nature of each, and the Apostles taught the same truth to the early Christian. He was taught that to indulge the law of the flesh and the carnal mind of the material man was to destroy the human body, the mind, and to produce mental and physical weakness and spiritual death. This accounts for the fact that the orthodox Jews in the noonday of their glory as a race were the princes of the world morally, physically, intellectually and spiritually. When the Jew confounded and confused the physical man with spiritual man, the physical birth with the spiritual birth, the carnal mind with the spiritual mind, God sounded aloud His protest in Israel through the voices of the Prophets, and when the Christian church departed from the True Faith it lost its power to heal the sick. For this sin of transgression God punished His people. He punishes today, and has in every

age and will until the end of time, every spiritual child of His whom He created in His own image that confuses the physical man with the spiritual man and the carnal mind with the spiritual mind, and indulges the physical and lust senses of the material man. The Jew, every time he transgressed the law that differentiates the physical man from the spiritual man, was punished by Jehovah, and so has the Christian been punished by the Father for his sin of the flesh.

The children of men in all generations have been punished and will be punished by God for indulging the law of lust and the flesh. When man indulges the carnal mind and his lustful nature, he pays the penalty mentally and physically and spiritually. God's punishment of His people for transgressing this law is visible and tangible in that He punishes not only the physical man, but the spiritual man also.

By indulging the law of lust, the life forces which produce life in the physical man are destroyed. A man is as strong physically as the generative power of his brain which conducts the life current of God's life giving force over the nerve system into the material body. This life current to be effective, and produce material life, has to be conducted over the nervous system. The brain and the nervous system are the means of co-ordination between the material body of physical man and the spiritual body of the spiritual man. They are the twilight zone between the material man and the spiritual man, between matter and Spirit; by indulging in lustful thoughts and acts, the brain and nervous system undergoes shocks and transformations which weakens and destroys the power of the brain to generate the vital current and send the life giving force over the nervous system, and weakens the nervous system and its capacity to carry the vital force into the physical body of the material man.

By indulging the carnal mind and the lust of the physical man, the mind, and the body of the physical man are weakened—sickness is produced and death is the result.

Man-made theology, in attempting to spiritualize the natural birth and to make it holy, indorsed and encouraged the indulgence of the carnal mind and the lust of the physical man; with the result that Chris-

tendom is filled with imbeciles and physical wrecks. And the scholastic theologian points to those afflicted with all kinds and nature of physical and mental diseases as God's punishment of man in order to bring man to God. Asylums are everywhere—sanitariums and hospitals are thick and erected throughout Christendom. And the scholastic theologian points to these institutions with pride as a product of Christianity—whereas, as a matter of fact, they are the product of indulging in the lust of the flesh and the carnal mind. One generation hands down to the other generation and generation to generation mental weakness, physical ills and diseases produced by indulging the carnal mind and the lust of the physical man, until suffering and sorrow, torture and pain, both mentally and physically, rages throughout Christendom.

This is the result of the fundamental error of man-made theology which attempts to spiritualize the natural conception and birth of the physical man.

Priestcraft and theologians teach that if the carnal mind and the lust of the physical man, is united to the opposite sex by a priestly ceremony, that God sanctions the indulgence of the lust of the flesh and the carnal mind of the physical man. The physical man lives for lust and scholastic theology therefore, wishing to please his physical senses and gratify his carnal mind, has preached the doctrine, if the opposite sexes unite under priestly ceremonies, that God will bless the indulgence of their lust.

This has been the crime of the scholastic—both Catholic and Protestant. The Temple of Jerusalem represented the body of the Christ. It was as near perfect as the mind could make it. It was the wonder of the ages. The Spirit of the Son of God dwelt in His body and was manifested in the flesh without lust. God was supposed to be in the Temple ever present, i. e.. the Spirit of the Son of the living God was manifested in the flesh and the human body and was ever present in the fleshly body. Christ's material body was conceived without lust and therefore the Temple at Jerusalem in all its splendor was supposed to represent His body which possessed human attributes without lust. It was material and not spiritual and therefore was mortal

and died on the Cross. The destruction of the Temple of Jerusalem—the material Temple—represented the death of the body of the man Jesus on the Cross. The spiritual body of the Christ, resurrected, was life and that is what the Bible means when it refers to the Temple of the New Jerusalem. The old Jerusalem and Temple were destroyed because they were material—so must the human body decay and pass away—but the New Jerusalem and the Temple thereof, is spiritual and represents man's spiritual body and liveth forever.

Jesus' body as a meterial man was the temple of Christ—the spiritual man as the Son of God. Our human bodies conceived in lust are sinful, mortal and must die—yet each and every human body is a Temple of God in that the spiritual man—the spiritual body—whom God created in His own image, dwelleth therein. When the spiritual man lives the life of spiritual light and life and denies the physical senses of the material man, his lust and carnal mind, he is producing life; life within the material man which prevents sickness, physical weakness and prolongs the life of the material man. If the human family would only realize this truth and live up to it as taught in the Scriptures, in due course of time physical weakness, illness and sickness would be eliminated from the human body and man would live out his natural life and lie down and die when the machinery of the material man was worn out so that the vital current and life giving force could no longer generate life in the material man and send it over the nervous system—just as the child goes to sleep; material death would come as the sleep of the night. The soul would cease to be conscious of the unreal and come into the real in the absolute. The suffering and the sorrow, the pains and the aches, the misery and the torture with which the human family is afflicted come as a result of yielding to the law of lust and indulging the carnal mind which is death in its very nature, all the result of sin.

The priesthood and scholastic theology have taught the human family that to indulge the lust of the flesh was spiritual and blessed by God and His Son, if only done under marriage ceremony, until they have reduced the human family, wherever their false teachings have gone, to physical weakness, sickness, and premature death.

To indulge the carnal mind and the law of lust is death in its nature, regardless of the form or condition under which the indulgence takes place. Scripture teaches this truth. The Scripture recognizes marriage as moral, but only as a human institution and for the purpose of the flesh and not the soul. Marriage is a necessity as an institution with the human family to regulate morals, to care for the offspring and to preserve order in society; and the Bible so recognizes it and treats it as a fleshly institution.

By the erroneous teachings of the scholastic theologians, both of the Catholic and the Protestant world, millions upon millions of poor suffering humanity are in torture and physical pain, and are suffering with physical ills and weaknesses which they inherited from their ancestors, and those living will bequeath their physical weakness and suffering and ills to generations to come.

The physical man must die as a matter of course he came from dust and unto dust he must return; but if he were taught the truth, that the spiritual man made in God's image is Spirit, and that the physical man conceived in lust is death in his nature, and to indulge the lust of the physical man is to invite physical weakness and disease into the human body and premature physical death, and that if he would live the law of Spirit and Life and deny the lust of the physical man, he could live out his days in peace with physical strength, health and happiness and die at ease without suffering or pain, disease would be decreased. The trouble with the theological world is that its teachers teach too much error and advocate the erection of sanitariums and hospitals and asylums in which mental and physical wrecks, which have been produced as the result of its erroneous teachings, are to be kept as inmates while they pine away and die of suffering and disease. The human family needs more truth taught to them as to who the spiritual man is and what He is, and as to who and what the material man is and fewer hospitals, sanitariums and asylums erected. Teach the truth of Christianity and you will need no hospitals and asylums, for they are filled as the result of sin. The serpent is the father of disease, mental and physical. Teach man that his body is the temple of the

living God in which dwelleth the spiritual man made in God's image and that this spiritual man must not indulge the lust of the physical man except for the propagation of the race, and in a few generations you will have eliminated sickness, physical and mental weakness from man and restored the human family to a state of physical and mental health and strength. Teach man the truth that the spiritual man within must conquer the physical man without, and you will have taught him the law of health and life. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2). God is saying to His children whom He created in His own image daily that He wishes them physical health, even as their souls prosper spiritually—but to possess this physical health that the spiritual man, His child whom He created in His own image, must deny the lust of the material man who is at enmity with His spiritual kingdom. Be not wise in thine own eyes; fear the Lord and depart from evil. It shall be health to thy navel and marrow to thy bone." (Prov. 3: 7, 8). Here God is telling His children not to think that they are wise with their physical senses and eyes and that they can indulge the physical man and his lust without pain and suffering. "But fear the Lord and depart from evil". That is, deny the physical man, his lust and his carnal mind. "And it shall be health to thy navel and marrow to thy bones." That is, the Lord is telling His children, whom He created in His own image, to deny the lust of the physical man and his carnal mind, and to live of Spirit and Truth and that they shall enjoy physical strength and health.

"Know ye not ye are the Temple of God and that the Spirit of God dwelleth within you" (Cor. 1: 3-16). The child of God created in God's image has no right to defile that temple by indulging the lust of the physical man. He should light that temple with spiritual life and light and conquer the carnal mind and the lust of the physical man by the power of his spiritual life. To indulge in the passions and the lust of the natural man, is to invite darkness and death into that temple and to bequeath sickness, suffering, darkness and premature death to generations unborn.

Oh, that the men, who assume to be the spiritual teachers of God's children, could understand this truth

and would teach it in its purity to God's children who are wandering in darkness and error until mental and physical weakness and suffering should be forever destroyed as a part of the inheritance of the human family.

As long as sin exists the race will propagate in the flesh, and die as the result of sin, but by living the Christ life, while the soul is in the body, we can overcome sin sufficiently to heal the sick, and let the soul pass from the mortal body without pain to the senses.

CHAPTER XXI.

HEAVEN AND HELL.

Heaven and Hell are conditions—the mental state of the soul. They are spiritual states rather than places. They are not physical and material—but immaterial and spiritual. The physical hell preached during the ages by scholastic theology, had its origin in the carnal mind of the physical man and the physical senses of the material man. The cause of its origin was selfishness and revenge. The physical man filled with hatred and malice wanted his enemies punished and in the carnal mind of the material man, he created a physical hell in which to burn the other fellow—his enemy; but not to go there himself. He likewise created a physical heaven in the imagination of his natural mind where he could gratify his physical senses and the appetities of the physical man throughout eternity.

This physical and material heaven and hell was gratifying to the physical senses and natural mind of the material man; scholastic theology gave him what he wanted and desired for value received. But this is not the heaven and hell of the Bible. The heaven and hell of the Bible are realities, but immaterial.

HEAVEN.

Heaven is the dwelling place of God and God is everywhere. Heaven is the child whom God created in His own image, partaking of all the spiritual attributes of God's spiritual kingdom and spiritual nature. It is the state of the soul returned to the Garden of Eden and reflects God, the Father, as spirit and life, and is unconscious of the death sting of the serpent. Heaven is the child of God created in His image, redeemed from the lustful nature and carnal mind of the physical man—the serpent—and his spiritual state is wherever God reigneth and rules; and God lives and rules throughout

all space. "Hearken, thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place; and hear thou in heaven thy dwelling place; and when thou hearest forgive" (Kings 1: 8-30). Here we are told that Heaven is the dwelling place of God; and God liveth and dwelleth in all space. Heaven is therefore a condition and not a place—a spiritual condition, and not a physical habitation. "Thus sayeth the Lord, The heaven is my throne, and the earth my footstool; where is the house that ye build unto me? and where is the place of my rest?" (Isaiah 66: 1). Heaven is God's kingdom—spiritual kingdom—and not a material place. His throne is His spiritual Power, Light, and Life, and not a material place from which He rules. From this throne (this source of Light and Life) He giveth Light and Life to His spiritual children. "After this manner, therefore, pray ye, our Father which art in Heaven, Hallowed by thy name" (Matt. 6: 9). Here the Master teaches us that Heaven is the dwelling place of God, and that such dwelling place fills all space and all time which God filleth with His Light, His Life and His Glory. For His spiritual children to enter into this spiritual kingdom, is Heaven. "Howbeit the most high dwelleth not in the temples made with hands, as sayeth the prophets, Heaven is my throne, and earth is my footstool; what house will ye build me? sayeth the Lord; or, what is the place of my rest?" (Acts 7: 48, 49). Here we are taught that God dwelleth not in temples builded by hands or in material things; that the Temple at Jerusalem was simply a shadow of the reality, God's Temple is His spiritual kingdom and therein dwelleth and liveth His spiritual children. Within this Temple is the real—spirit and life—the unreal, matter and death cannot enter there. The spiritual state which creates Heaven for God's spiritual children is the absolute destruction and elimination from the spiritual nature of the spiritual man, the attributes of the material man, which the spiritual man took into his spiritual consciousness when conceived by the law of lust and while the spiritual man dwelt in the body of the material man. The real must become dead to the unreal to know God. The elimination of the attributes of the carnal mind and lust of the natural man from the consciousness of the spiritual man, is the casting out

of devils, that is casting out the lust and carnal mind of the natural man from the spiritual nature of the spiritual man; and this is the Atonement. "And the Lord God said unto the serpent." Because thou hast done this, thou art cursed above all cattle and every beast of the field, and upon thy belly shalt thou go and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman and between thy seed and her seed and it shall bruise thy head and thou shalt bruise his heel" (Genesis 3: 14, 15). Here "the serpent" represents the lust of the natural man and "his seed" represents the generation of the physical man and carnal thoughts; the seed of the woman represents Christ, who was to be conceived without natural father and without lust and was to be the High Priest of all of God's spiritual children —and, of course, likewise represents the spiritual man, and spiritual thoughts. God said that He would put enmity between the seed of the serpent and the seed of the woman; that is, He would put enmity between the natural man with his lust and carnal mind, and the spiritual man, whom He created in His own image; between the carnal and spiritual thoughts of man; and the Christ who was to be conceived of a woman without lust was to be the High Priest of the spiritual man. That enmity has been going on ever since the first man and will go on through all time and through all eternity. The spiritual man who God created in His own image and who takes into his spiritual consciousness the spiritual attributes of the Christ by the law of the atonement, eliminates from his spiritual nature all the attributes of lust and the carnal nature of the natural man and enters into spiritual fellowship with the Father—he enters into Heaven by the power of the Christ, the soul that cast out every thought and desire of the flesh is Heaven.

The spiritual man, who retains in his spiritual consciousness and spiritual nature the attributes and nature of the natural man, is not in fellowship with God's spiritual nature and kingdom—he is in Hell. He has not been saved by the law of Atonement—the nature of the natural man has not been destroyed in and eliminated from his spiritual consciousness—the soul. Here we see that Heaven and Hell had their origin in the birth of the natural and spiritual man and that they

are the opposite of each other in their natures, yet scholastic theology has through the ages, been teaching the people that marriage is holy and the natural birth spiritual, and thereby gratifying the taste, the desire and the lust of the natural man.

Heaven and Hell are personal states. They are personal to every child whom God has created. The removing from the soul the attributes of lust is the power of the Christ and the Atonement and every man must apply it personally for himself in order to enter heaven. No man nor priest can offer up sacrifice to save another. The Christ made the sacrifice, paid the penalty for the law of lust—the sting of the serpent, when Jesus died unto the flesh. He conquered the power of the natural man and destroyed the rule of the material man—the serpent—once for all when He died upon the Cross; and every child of God, in order to enter into spiritual fellowship with Christ and the Father, must apply the power of the Christ's spiritual triumph over the material man for himself and to his own spiritual consciousness—soul.

Heaven begins here. "Jesus said: The Kingdom of Heaven is within you." As we take His spiritual attributes into our spiritual consciousness and thereby eliminate from our spiritual natures the nature of the natural man and destroy the power of the natural man within our spiritual natures, we enter into the kingdom of heaven. The kingdom of heaven begins here and continues through all eternity to every child of God who partakes of the Life of the Christ.

The Jewish priesthood had to be perfect physically—no cripple could be a priest under the Mosaic law. The perfect physical body required to be a priest under the Mosaic dispensation was a figure and symbol of a spiritual truth. The perfect physical body required in order to be a priest had no saving power within itself, but represented the perfect spiritual body of the Christ and the spiritual bodies of all of God's children who take of the spiritual nature of the Christ and enter into spiritual fellowship with God and the Christ in the life to come. There the priesthood will be perfect—complete life of the Father to the soul. The perfect physical body required was a figure of what the spiritual body will be and represents every child of God

who partakes of the spiritual nature of the Christ and the resurrection for all will possess a spiritual body in full fellowship with God and His Son. Heaven is eternal development spiritually and begins here and continues through all eternity. The spiritual child of God created in God's image cannot violate God's spiritual laws and take into his spiritual consciousness the nature of the natural man without paying the penalty. The soul cannot think carnal thoughts without spiritual death. As the nature of the natural man enters the soul the life of the spiritual man is driven out. The law of spiritual compensation is just. The spiritual child of God cannot entertain the thoughts and nature of the natural man and grow spiritually and develop in the spiritual kingdom. The power of the Atonement will eliminate the nature of the natural man from the life of the spiritual man, but the child of God must apply the power of the Atonement with its saving influence to his personal spiritual nature.

Heaven is the spiritual Life and spiritual Light. Heaven is God's children whom He created in His own image entering into full fellowship with God and His spiritual nature and driving out from their spiritual natures the power of the natural man by the law and the influence of the Atonement. Jesus died that the spiritual man might live; and destroyed the power of the natural man over the life of the spiritual man and Heaven is the spiritual man applying personally this power of the Atonement to his spiritual nature and life—that is, spiritual light, spiritual life—this is Heaven.

Heaven is the seed of the woman, spoken of in Genesis 3: 15, destroying the power of the seed of the serpent mentioned in the same verse of Scripture in the spiritual consciousness of the spiritual man whom God created in His own image—the soul. The seed of the serpent mentioned in Genesis 3: 15 being the lustful nature of the physical man who is conceived in lust, and the seed of the woman being the Christ, who was conceived without a natural father and by His spiritual nature and power triumphed over the flesh and by dying in His fleshly nature on the Cross atoned for the sin of the natural man, which is the seed of the serpent, and which darkens the spiritual light of the man whom God made in His own image. In this verse of Scripture, Genesis

3: 15, the mystery of the dual creation is locked up. Its explanation is the key to the Bible and the plan of savlation. Heaven is the complete Life and reconciliation of the child of God whom He created in His own image—reconciliation and restoring this man whom God created in His own image back to full fellowship with God and God's kingdom by virtue of the Atonement, and the seed of the woman, the Christ destroying the seed of the serpent, the natural man, in the consciousness of the spiritual man—the soul. Heaven is the regeneration of the soul by the Spirit so it can see God face to face and know God as the only reality, spirit and life. Heaven is the soul again in the Garden of Eden.

HELL.

"Hell" means "hades" and "hades" means "the grave" and "the grave" means "death." The grave means death to the physical man; it is where the physical man rests when he returns to dust. Likewise, hell is the state, and not the place, of the spiritual man, when the Spirit leaves the body of the physical man. Hell is like Heaven—it is a mental state or a condition, rather than a place. In its nature, however, this mental state or condition is the opposite of Heaven. The Spirit of the spiritual man is in a condition, when in hell, opposite to the spiritual man when in Heaven. The Spirit that is in hell has not had the carnal nature of the seed of the serpent destroyed by the power of the seed of the woman referred to in Genesis 3: 15. The spiritual man—the soul—in hell has within his spiritual consciousness the nature and the attributes of the seed of the serpent. The serpent, the carnal man, has not been destroyed in his spiritual consciousness—the soul, by the power of the seed of the woman, the Christ and His Atonement mentioned in Genesis 3: 15. "Besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16: 26). Here, Lazarus was in one spiritual state and the rich man was in another spiritual state. "And in Hell he lifted up his eyes, being in torment, and seeth Abraham afar off and Lazarus in his bosom" (Luke 16: 23). Lazarus was in a state and condition of spiritual life, in the image of God; Abraham

here being the father of the house of Israel, represents God's spiritual kingdom, every soul that has been born again, and Lazarus was in this spiritual kingdom. The seed of the serpent mentioned in Genesis 3: 15; i. e., the lust and nature of the natural man, had been destroyed in his spiritual consciousness—the soul—by the seed of the woman—by Christ's Atonement. But the seed of the serpent—that is, the natural man—his carnal mind and lustful nature, still ruled and lived in the consciousness—soul—of the rich man; this darkness and death of the material man had not been destroyed in the consciousness—soul—of the rich man by the seed of the woman—that is, by Christ and His Atonement.

The cause of all the chanting of all of the priests of all religions of all ages is locked up in Genesis 3: 15—the war between the seed of the serpent and the seed of the woman—the conflict between the natural man conceived in lust and the spiritual man made in God's image, and the Christ born without a natural father—who is the Chief Priest of the spiritual man. All the tears, sorrows and physical suffering of man is produced by the virtue of the truth as revealed in said verse of Scripture. All the tears of all the ages for spiritual Light is revealed in said passage of Scripture.

The mystery of the Bible is contained therein, and the truth therein contained, when correctly interpreted, explains the mystery of the Bible—God's revelation to man and the plan salvation; explains Heaven and hell and their natures.

"And death and hell were cast into a lake of fire. This is the second death" (Rev. 20: 14). "Second death" here mentioned is spiritual death; it is hell. The first death is the death of the natural man; the sting of the serpent that produces disolution is the first death, and the second death is the death sting of the serpent to the soul in Spirit Life.

This seed of the serpent is "The Dragon" John saw in Revelation, that is, the power of the natural man with his lustful nature and carnal mind ruling in the spiritual consciousness—the soul—of the spiritual man who had not had the power of the seed of the serpent, the lust and carnal nature of the natural man, destroyed in his spiritual consciousness—the soul—by the seed of

the woman; that is, by the Christ and His atoning power. We have this seed of the serpent in Genesis 3: 15—he is all through the Bible and he is "The Dragon" that John saw in his vision described in Revelation. He is the natural man with his lustful nature and carnal mind ruling in the consciousness—soul—of the spiritual man who has not been saved by the seed of the woman—by the Christ and His atoning power.

Hell begins here in the consciousness—soul—of the spiritual man and continues through all eternity unless the seed of the serpent—the lust and carnal nature of the natural man—is destroyed in the consciousness—the soul —of the spiritual man by the seed of the woman—by the Christ and His atoning power. In proportion as the spiritual man takes into his spiritual consciousness—soul—the seed of the serpent—the lust and carnal nature of the natural man—he is going into hell. The law of the anti-spiritual nature of the seed of the serpent is just in its compensation—the more of the nature of the natural man the spiritual man takes into his spiritual consciousness—the soul—the deeper he is in hell. Hell is darkness and spiritual death. God is the only Light and Life, and Hell is the soul being banished from His presence as life by the death sting of the serpent, which is outer darkness and death to the soul. Hell is the Absence of God as the only reality, light and life, from the soul. This is spiritual death.

CHAPTER XXII.

SIN.

"And the eyes of them both were opened and they knew that they were naked and they sewed fig leaves together and made themselves aprons." (Genesis 3: 7.) This is the first account that we have of the soul being conscious of sin—spiritual death. It is the first record we have of the soul having been banished from the Presence of God as Life, and failing to reflect God as Life. It is the beginning of sin, in this creation, but not the origin of sin. Sin had its origin before the solar system was created and before man was made in God's image. Sin originated by the angels rebelling and they were cast out of God's presence as life. Sin came into the consciousness of the soul through sex worship, by the lust of the flesh. "For out of the heart proceedeth evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies; these are the things which defile the man (Matt. 15: 19-20). Sin is within the sex, the lust and sex senses; sin is sex-worship—idolatry. Sin is the Absence of God in the soul as the only life. It is the soul banished from God's presence as life. The soul has no inherent life within itself. It only reflects God as life, it is in outer darkness; it is lost, when the soul ceases to reflect God as life. The lust senses of the flesh is the veil that separates the soul from God. All mortal conception and propagation is through sin; the soul is in outer darkness and separated from God in consciousness, thought and mind when mortal conception and propagation takes place. The sex relations between the sexes by which mortal propagation is conceived is the essence of Insanity and spiritual death. All of this creation is sin. There is not anything here but sin. Sex controls all of this creation and sex-worship is the religion of this creation. And lust is the god of the mortal creation. Sex controls

the solar system, the vegetable kingdom, and the animal kingdom, and sex worship is the god of this creation. All mortal conception and propagation is through sex worship.

"Why do ye not understand my speech? Even because ye cannot hear my word. Ye of your father the Devil and the lust of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it" (John 8: 43-44.) God is truth, reality and life, and all of God's children—the spiritual beings whom He made in His image and who reflect God as life, understand the Word, are conscious of the realization of God as life, but the children of darkness do not understand the Word. They are not conscious of God as life and do not reflect Him as life, they are the children of the flesh, and reflect darkness and death. The soul conceived by lust is in outer darkness. There is a veil between that soul and God—the veil of the lust and sex senses of the flesh, which prevents that soul from seeing God and being conscious of God as life, and reflecting God as life—spirit. Such a soul must be born again—be born of the spirit, to see God and to be conscious of God as life, and to reflect God as life. Such a soul must be born of the spirit in order to become a child of God—of life. There is a difference between mortal conception here in the flesh and the creation that God made. God made man in His image and he retained that image until he fell—and mortal conception separates the soul from God, constitutes a veil between God and the soul. Mortal conception and propagation is of the flesh—the serpent—the mind of the fallen angels and is death. When man ceases to sin, he will cease to propagate and he will cease to die, but as long as man continues to sin he will continue to propagate, and spiritual death will be the result; and a new spiritual birth will be necessary in order for the soul to see God (Matt. 13: 33); (1 John 3: 8). The angels abode not in truth—they abode not in the image of God and ceased to reflect God as life; and were cast out of God's Presence as life and all of this creation is propagated through their minds, which is sin and death. God is the Only Life and when the angels who reflected His life,

rebelled against Him as life, they were cast out of His presence as life into outer darkness and death (John 8: 44). (Jude 6); (Romans 5: 12); (John 3: 8). "And the man that God made in His image yielded to the mind of these fallen beings which is death, and all mortal conception and propagation is insanity and death (Gen. 3: 5); (Job 15: 14); (Job 25: 24); (Ps. 51: 5); (Romans 3: 9); (Gal. 3: 22.) And Adam lived a hundred and thirty years, and begot a son in his own likeness, and after his image, and called his name Seth (Gen. 5: 3). The man begotten by mortal man is the image of death. The man made in God's image is life and reflects God as life, but he lost the image of God as life when he yielded to the serpent; and all conception and propagation in the flesh reflects the image of the flesh—death. What is a man that he should be clean? And he that is born of a woman that he should be righteous? (Job 15: 14). How then, can a man be justified with God? Or how can he be clean that is born of a woman? (Job 25: 4). Behold I was shapen in iniquity and in sin did my mother conceive me (Ps. 55: 5). Also see Romans 3: 9; Gal 3: 23. Here we see that all mortal conception and propagation is through sin. The Absence of God as life in the soul; that man is conceived in the flesh by the power of darkness and death. There is not anything spiritual about the mortal conception and propagation and Ecclesiastical dogmas cannot make mortal conception and propagation spiritual. "And Jesus answering said unto them, 'The children of this world marry and are given in marriage, but they which shall be accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage. Neither can they die any more. For they are equal unto the angels and are children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush when he called the Lord the God of Abraham and the God of Isaac and the God of Jacob. For he is not the God of the dead but of the living; for all live unto him (Luke 20: 34-38). Also see Mark 12: 26; Matt. 22: 29; Acts 7: 32; Heb. 11: 16. The children of this world are the children of the flesh and they are the children of death. Every soul that is conceived in the flesh, is conceived by the power of darkness and death; the mind of the serpent, and loses the

image of God as life and fails to reflect God as life and is in outer darkness—is spiritually dead. The consciousness of the sex and lust senses of the flesh is flowing into that soul as carnal thoughts and separating it from God as life—the veil of the flesh which is between the soul and God and prevents the soul from seeing God and realizing God as life is the lust and sex senses. The marrying and giving in marriage is of the flesh—the serpent. When the soul is resurrected to life—when it is annointed—receives the gift of God as life, it reflects God as life and is a child of God; and neither marries nor is given in marriage. Neither does it propagate in the flesh. Marrying and propagating in the flesh is of the serpent—the carnal and the flesh—through the Spiritual death of the soul. The soul that is restored to life does not marry in the flesh and propagate in the flesh. It has been resurrected to life and is a child of God, and the children of God have overcome the flesh. Abraham and Isaac and Jacob were resurrected to life from the power of the death sting of the serpent, and reflected God as life. The resurrection is the restoration of the soul to life—the soul that is thus resurrected to life reflects God as life and has overcome the mind of the serpent and the power of the flesh. And it has no desire to partake of the flesh and to propagate and conceive in the flesh. Such a soul worships God as life and not the sex senses as death. God is not the God of the dead—of the souls that are lost and dead unto the mind of the serpent and that are reflecting darkness and death, but He is the God of the living—the God of the souls that have overcome the mind of the serpent—the darkness and death of the flesh and have been restored to life; and that reflect Him as life and as the Father of spirits and life. All souls that are in the image of God, that have been resurrected, restored to the image of God, and reflect Him as life have overcome the mind of the serpent and have no desire to indulge in lust of the flesh and to propagate in the flesh. They are Christians—they have been annointed—they have received the gift of God as life and have no desire to partake of the darkness and death. They have been saved by Grace—God's gift of life. All mortal propagation is of and through sin—the power of the flesh, darkness and death.

Jesus was the only conception that was ever conceived other than by the power of the flesh. All other concep-

tion is of the flesh and death. He was conceived by the power of the Holy Spirit, by the gift of God as life and having been conceived by God as life, he lived the law of truth and life and overcame death. He that believeth on Him is not condemned, but he that believeth not is condemned already; because He is not believed in the name of the only Begotten Son of God. (John 3: 18). "God so loved the world that He gave His only Begotten Son that whosoever believeth in Him should not perish but have everlasting life" (John 3: 16). And no man has ascended up to heaven but he that came from heaven. Even the son of man which is in heaven. That Jesus is the only Begotten Son of the Father, also see Luke 9: 66; John 5: 45; John 12: 47; 1 John 4: 14; 4: 15, Luke 1: 26:35; Matt. 1: 18; Matt. 2: 45; Isaiah 7: 14. Jesus was the only Begotten Son of the Father. He is the only life that was ever conceived in the flesh by the power of life. The Holy Ghost came upon Mary, that is God as life came upon her, and she received the Gift of God as life, and this gift of God as life was the spiritual conception of Jesus the Christ. And He was life and He is life because He was conceived by the power of life and reflects God the Father as the only true life. He lived the truth of his Father as life and therefore had power over death. Man is conceived in sin, in the Absence of God as light and life. And therefore must be born of the spirit to come into the consciousness of God as life and to reflect God as life. Without this new birth and the recreation of the spirit—the gift of God as life—the soul is separated from God as life by the veil—the power of the serpent—sin—the sex and lust senses.

There is a difference between made and begotten. The Christ was always in the bosom of the Father, but He was begotten by the power of the Father as life in the flesh, as the man Jesus—the Christ was never made —He is eternal—but He was begotten in flesh as the man Jesus by the Father as the only life. Man was made by the Father and in the Father's image, but through sin, Man is begotten in the flesh, and by the power of sin; and through sin and the mortal conception man lost the image of the Father as life. Man was spiritual and reflected God as life, but having been begotten in flesh through sin, man lost the image of God as life.

"Whosoever he be that doth rebel against Thy commandments and will not harken unto thy word in all that thou commandest him, shall be put to death. Only be strong and of good courage" (Josh. 1: 18). Here we have sin defined. The Lord was speaking to Joshua who was the successor of Moses. Joshua was the symbol of the Savior—the Deliverer. Joshua was symbolic of the deliverance of soul from bondage to the flesh and the return of the soul to the presence of God where the soul reflects God as life. Joshua was given the commandment of God to speak unto the children of Israel. He was the voice of God—the Savior—the symbol of life—the gift of God. Sin here is defined as rebellion, rebellion against God—rebellion against life which is death. This rebellion is in the sex—the carnal of the natural man. The carnal man is in the rebellion against God. This rebellion is sex—sex worship. The children of Israel were continually worshiping idols—commiting sin, rebelling against God and worshiping the sex senses of the mortal creation instead of worshiping God as life. Sin had its origin in rebellion and is death. And this mortal creation is sin and is governed by sex and sex is its god and the children of it worship sex as their god. Evil is sin, and evil is in the sex and lust senses. Evil is sex worship. Evil and sin is one and the same thing—sex worship, darkness and death. It does not exist in the consciousness of the soul that has been born of the spirit and has returned to the presence of God as life and reflects God as life. In the presence of God there is life. There is no sin, evil and death in the presence of God. The soul that is in the presence of God reflects God as life, the soul that is banished from the presence of God as life is in outer darkness and worships the lust and sex senses—such soul commits evil, lusts after the flesh, and is dead in trespasses and sin.

CHAPTER XXIII.

IDOLATRY.

Idolatry is the religion of the senses. It is sex worship. The first idolatry was in the Garden of Eden, when Adam and Eve ate of the forbidden fruit—indulged in the lust of the flesh. This was the beginning of sex worship. It was the origin of the plurality of gods. They became as gods knowing good and evil—conscious of Spirit and the senses—the real and unreal—life and death. There is but one reality in the universe and that is God. There is only one mind and life and that is God. Man has no inherent, life within himself, but simply reflects God who is life, and when man became conscious of the senses the veil of the lust and sex senses, which constitute the chasm that separates man from God, he no longer reflected God as life but the consciousness of the senses and death. God being the all reality of the universe, idolatry is nothingness—it is error—the absence of the real. God being the only light and life of the universe, idolatry is the absence of God as light and life in the consciousness of the soul. It is the absence of the real. It is the worship of the unreal—nothingness—darkness and death. It is sex worship. See Deut. 7: 15; Deut. 7: 16; Deut. 4: 5, 6; Deut. 13: 6-7; Exodus 25: 1-17; Exodus 22: 18-20; Exodus 23: 13; Lec. 26: 1-7; Deut. 5: 6-7; Deut. 11: 16; Deut. 17: 2-5; Deut. 18: 9-13; Psalms 97: 6-1;0 Jer. 2: 11; 1 Cor. 10: 1-14; 1 John 4: 17-21.

All sin is in idolatry—sex worship. The man whom God created in His image was driven out of the Garden of Eden—out of the presence of God into the consciousness of the senses. He ceased to reflect God as life and to bear the image of God as life but went into the consciousness of the senses and worshiped the lusts of the flesh,—darkness and death. God told him when he ceased to worship God as life and to reflect God as life, and partook

of the senses of the flesh that he should die. When man disobeyed the commands of God and failed to multiply and increase spiritually and bring forth spiritual fruition and subdue the flesh, but yielded to the flesh, and indulged the lusts of the flesh, he became an idolator—a sex worshiper and God turned him out of His presence into the consciousness of the senses and told him that he was taken from dust and unto dust he should return. The soul made in God's image then became conscious of the senses and died spiritually. All mortal propagation is idolatry. All mortal propagation is through idolatry—it is sex worship. For this cause, God told man that he should cleave unto the woman and told the woman He would multiply her sorrow and conception and in sorrow she should bring forth children. There was no mortal propagation until man became an idolater—a sex worshiper. All affection between the sexes is idolatry—it is of the mortal mind and not of the Divine Mind. The Master said that only the "children of this world marry and are given in marriage"—only the carnal within man marries and is given in marriage. The man that God made in His image is spiritual. He never marries nor is given in marriage, neither does he propagate in the flesh. He is a child of God and there is no sex in Spirit life. The Master said the children of "that world and those who are accounted worthy of the resurrection neither marry nor are given in marriage but that they are equal unto the angels, and the children of God." The man-made in God's image when he is resurrected from the death of the senses and restored to life and reflects God as life neither marries nor is given in marriage and neither does he propagate. All mortal conception and propagation is idolatry and sex worship. It is of the flesh and not of the soul. Therefore all mortal conception must return to dust as it has death inherently in it—all inherent life is in Mind and Spirit. All sickness, disease and death are within the mortal mind, within the carnal consciousness and are the result of idolatry—sex worship. The Master at thirty years of age overcame the consciousness of the senses of the flesh—overcame all idolatry and sex worship and therefore had complete power over disease, sickness and death and restored health to the sick, sight to the blind and raised the dead.

The truly circumcised of heart are those who have overcome idolatry—the lust of the flesh and sex worship

These are the children of God and worship God as life. The uncircumcised of heart worship the lust of the flesh as death—idolatry—sex worship. "I am the Lord thy God which brought thee out of the land of Egypt from the house of bondage. Thou shalt have no other gods before Me" (Deut. 5: 6-7). Egypt was the land of idolatry—the land of sex worship—the bull was the symbol of their god. The bull was the most sensual of the animal kingdom and therefore selected as the symbol of the Egyptian sex worship. They worshiped the sensual. The delivering of the children of Israel from Egypt was symbolic of the soul being delivered from the bondage of the senses—from idolatry and sex worship—from the god of the senses. God therefore said to the children of Israel that they should not have the gods of the senses before them in consciousness; but should worship Him as the only true God and as life; and He is thus speaking to every soul and has thus spoken to every soul that He created in His image—not to worship the senses—idolatry, but to worship Him as the only true God and life. Israel means the spiritual man whom God created in His image that has been resurrected from the death of the senses to life and who reflects God as life. Israel is the seed of Abraham, Isaac and Jacob and God is the God of the living and not of the dead. He is the God of the soul that has been resurrected from the sleep of the senses to life and that reflects Him, the Father, as life. Paul understood this law of life and death—of the worship of idolatry—the lust of the flesh—the senses, and the worship of God as life and he so declared, "Wherefore my dearly beloved flee from idolatry. I speak as a wise man. Judge ye what I say." (1 Cor. 10: 14-15). And the Apostle John—the most spiritual of all the Apostles, understood this law of life and death when he said, "This is the true God and eternal life, little children, keep yourselves free from idols" (1 John 5: 20-21). He who has overcome idolatry—the lust of the flesh—the religion of the senses—sex worship—has eternal life for he worships God, the only true life, and as God is life eternal, His children shall have life eternal. There is no life for the soul except as we overcome idolatry—the religion of the senses. The true Christian is he who has overcome idolatry—the lust of the flesh—the religion of the senses. The man Jesus

at thirty years of age overcame idolatry and by overcoming idolatry—sex worship—the religion of the senses—He was Anointed—received the gift of His Father as life and became the Christ. If we would become Christians, we must walk in his footsteps of truth—overcome idolatry—the lusts of the flesh—the religion of the senses—sex worship and receive the gift of God as life; as we become Anointed; we receive the gift of God as life and become children of the Father. When we shall have completely overcome idolatry we shall become children of the heavenly kingdom—life—and be equal unto the angels, being the children of God.

Witchcraft, soothsaying, divination, star-gazing and whoredom is all idolatry—the religion of the senses. Sex controls the solar system as well as the vegetable and animal kingdom, hence the idolaters in all ages have worshiped the solar system as well as the lust of the flesh. The soothsayer, the astrologer and the adulterer are one and the same spiritually and are synonymous terms in the Holy Scriptures and are used to convey the idea of idolatry—sex worship. All of this is unreal—not of the spirit—therefore the heavens and the earth—the solar system—shall pass away as well as mortal man, for all material creation is of sex and is controlled by sex and the idolater is he who worships the sex of the material creation, both in the solar system and in the animal kingdom. The law of attraction and repulsion governs the solar system, and this is the law of sex.

When man, whom God made in His image, shall cease to be an idolater—to worship the sex of the mortal creation—but shall return to the Garden of Eden and worship God as Spirit and the only life, the unreal shall pass away and the real will be realized in consciousness and man shall again reflect God as his Father and be the child of God.

If we would know God as Spirit and Life, we must overcome sex worship—idolatry—the lust of the flesh—the religion of the senses and come into the conscious realization of God as life and worship Him as life. As we cease to be idolaters, we become children of the Father. As we overcome idolatry we have life and are conscious of God the Father as life. Idol is from the Greek word, meaning that which is seen by the senses

and which is tangible to the senses, and which is unreal in substance. That which is adored by the senses, but which is unreal and nothingness in substance. It is that which the senses worship—the mortal mind as carnal mind. It is the lust and sex senses. As the sex and lust senses mature the carnal mind matures—the lust of the flesh. As the sex and lust senses die the carnal mind dies. Hence a man is once a man and twice a child. The sex and lust senses manifested in the consciousness of the soul is spiritual death. It was when the soul came into the consciousness of the sex and lust senses that it knew good and evil, and was turned out of the Garden of Eden—out of the presence of God—as spirit and life—and worshiped the senses of the flesh, which is spiritual death—idolatry. Grace is the gift of God as life—the impartation of the divine mind to the soul, restoring it to life and the image of God as spirit and life. In that state of life the soul does not worship the senses of the flesh, but God as spirit—the divine mind. This is the resurrection—the restoration of the soul to life—to the image of God as spirit—from the worship of the sex and lust senses as spiritual death.

CHAPTER XXIV.

THE SERPENT.

Death is inherent in the serpent. The serpent is the absence of God as the all life and mind from the soul. All sickness and disease, crime and insanity are within the serpent—the sex and lust senses—the carnal mind. God told the woman she must not eat of the fruit—the knowledge of good and evil—not to partake of the serpent—the sensual—lest she die (Gen. 3: 21). It was God—the all life, mind and spirit—the all holy and perfect life of the universe and not the Lord God—the absence of life from the soul—that told the woman she must not partake of the serpent lest she die. The serpent was more subtle than any beast of the field which the Lord God had made, and the serpent said unto the woman, "Yea, God hath said ye shall not eat of every tree of the garden" (Gen. 3: 1). It was the Lord God who made the serpent. The absence of God as life from the soul, created the serpent—the consciousness of death within the soul. There is a difference between God and the Lord God in the story of the account of creation, the Garden of Eden and the Fall, as recorded in Genesis. God is used to convey the idea of the All Intelligence, life, mind and spirit of the universe, as present and expressed as life. The Lord God is used to convey the idea of the absence of God as the all life and mind of the universe from the soul, death. The presence of God as the all life is—life—reality. The absence of God as the all life is—death—nothing. The serpent was cursed by the Lord God—the absence of God from the soul as life, death" (Gen. 3: 14). And the Lord God told the woman that He would greatly multiply her sorrow and conception; in sorrow she should bring forth children. There was no mortal conception nor propagation until after Adam and Eve had committed sin, indulged the sensual.

The carnal desire to conceive and to bring forth children exists in the Soul, in the absence of God as the all life of the universe from the soul. It is sex worship. The desire to conceive and to bring forth children (the corporal man) and to be subject to the male, does not exist in the soul where the spirit and life of God is present as the All Holy Life—when the Christ mind is present in the soul. The desire to conceive and to bring forth children (the corporal man) is a carnal desire. It is spiritual death; it is of the flesh and not of the spirit. It is error —the incorrect conception of God as life being in matter. It is of the senses, and not of spirit. The serpent is death. If the serpent—sin—sensuality—were completely overcome, as Christ overcame it, mortal conception and propagation would cease, and life would come to all God's creation (Gen. 3: 1; Rev. 12: 9; Matt. 22: 10-6; 2 Cor. 11: 3; Rev. 12: 9). "And the Great Dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world, he was cast out into the earth—into the flesh—and his angels were cast out with him" (Rev. 12: 9). The serpent here and the Dragon are one and the same. It is the spiritual death of the soul. The soul cast out of the presence of God is the Dragon's mind. "And I heard a loud voice saying in heaven, now is come salvation and strength and the Kingdom of our God and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame Him by the Blood of the Lamb and by the word of their testimony and they love not their lives unto death" (Rev. 12: 10-11). The Dragon here—the power of the flesh—is cast out from the soul by the power of the Christ. The soul that has tasted of the Christ has life. The soul that has been regenerated by the Spirit and has had the thoughts of carnality—the lust of the flesh—darkness and death cast out of the soul and from consciousness of the soul has life. Such a soul is alive and lives unto God. Such a soul is free from sensuality, carnal thoughts and lust desires. Such a soul is alive unto the Christ and dead unto the flesh—the serpent. And the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died. Therefore the people came to Moses and said, "We have sinned, for we have

spoken against the Lord and against thee. Pray unto the Lord that He may take away the serpents from us." And Moses prayed for the people and the Lord said unto Moses, "Make thee a fiery serpent and set it up upon a pole and it shall come to pass that everyone that is bitten when he looketh upon it, shall live" (Numbers 21:6-9.) God was here delivering the children of Israel out of bondage from Egypt. Israel means the soul, the Spiritual man made in God's image. Egypt here was the symbol of the lust of the flesh, the serpent. Egypt was a nation of idolaters, it was a nation of sex worshipers. All through Egypt were erected temples where the women gathered and gave up their virtue, to sex worship. The sex indulgence in these temples was considered holy and pure. It was done in the name of the gods—the senses of the flesh; and for the gratification of the flesh. The bull, the most sensual of the animal creation, was used as the symbol of the Egyptian gods—sensuality was the religion of the Egyptians. Sex worship was their religion, and lust and sensuality their gods. The Jews had been in bondage in Egypt. This was symbolic of the soul being in bondage to the flesh, for Israel is the symbol of the soul—the Spirit. God was delivering Israel from Egypt—the soul from bondage to the lust of the flesh. As the children of Israel journeyed from Egypt to Canaan, they were told not to worship the Egyptian gods, not to indulge in sex worship. This is symbolic and means that every soul that would journey into the land of the Spirit, truth and life must not worship the lust senses of the flesh; but God as the True God, the All Life and Spirit. But they disobeyed God, and indulged the lust desires of the flesh and God sent fiery serpents upon them—withdrew Himself from their consciousness and souls as Spiritual Beings, and as the All Life of their beings, and the carnal thoughts of the flesh flowed into their souls as Spiritual death. The fiery serpents were among the people everywhere—carnal thoughts—and bit the people everywhere and much of the people of Israel died. Thus the souls of men are dying daily. Man—the man made in God's image and who is spirit and life, by indulging the lust thoughts of the flesh, dies daily. Sex worship is death to the soul. And the people of Israel came to Moses and said, "We have sinned for we have spoken against the Lord and against thee,

pray unto the Lord that He take away the serpent from us—the carnal thoughts from our souls—and let our souls live." Men are daily indulging the lust senses of the flesh—carnal desires and thoughts—sex worship and are dying spiritually; and when the soul wanders in the night of darkness and spiritual death—far away from the Presence of God as Life, it realizes that it has sinned—that it is out of the Presence of God as Life—that it has spoken against the Lord and that the carnal thoughts of the flesh and the lust desires of the flesh—the mind of the serpent—is pouring into the soul as death. Then that soul desires the Lord to take away the thought of the serpent from the consciousness of the soul so it may know God and live. And the Lord said unto Moses, "Make thee a fiery serpent and set it upon a pole and it shall come to pass that every one that is bitten when he looketh upon it shall live." And Moses made a serpent of Brass and put it upon a pole, and it came to pass that if a serpent had bitten any man when he beheld the serpent of brass he lived. Numbers 21: 8-9. The serpent made of brass and held upon the pole before the children of Israel typed a dead serpent. It was symbolic of the death of the serpent. Wherever the serpent dies, the soul lives. Where the serpent lives the soul dies. Carnal thoughts are death to the soul. Spiritual thoughts are death to the serpent.

When man ceases to think carnal thoughts and have lust desires, he has spiritual thoughts and spiritual desires. When man ceases to be a sex worshiper, he worships the living God, but he cannot serve two masters; he cannot worship sex, the lust of the flesh and spirit—the living God and the senses at one and the same time. Man cannot desire the flesh and do the lust of the flesh, and worship God and do the will of God at one and the same time. The serpent that Moses held up in the wilderness was symbolic of the dead serpent, and all the children of Israel who looked upon this serpent, beheld the dead serpent, for the healing of the serpent, bites and lived. Every soul that crucifies the serpent ceases to think the thoughts of the flesh—and the lust of the flesh, shall be healed of the wounds of carnal thoughts and shall live. As the Spirit quickens the soul to life, the thoughts of the serpent die in the soul, as the soul is healed of the wounds of the serpent, it lives unto God. As man ceases to think

carnal thoughts and the desires of the lust of the flesh, he lives unto God. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on Him should not perish but have eternal life" (John 3: 14-15). The serpent that Moses held up in the wilderness was the symbol of the death of the serpent—the carnal—the sex—in the Man Jesus on the Cross. The sex of the man Jesus died upon the Cross—the Christ within—the life of God overcame the serpent. The Christ, the Anointed One, the Gift of God as life, never died. Life is eternal, and life is the gift of God, and the Christ possessed life as the gift of God because he was the Son of God, and we become the sons of God when we are begotten of the spirit as the Christ was conceived. Then we cease to be the children of lust. The sex of the man Jesus was crucified upon the cross. The serpent died; the Anointed One—the Christ —the Son of God—the gift of God as life, overcame the erpent and lives. And all who partake of this life—the Christ—the tree of life—overcome the serpent and live unto God. Such a soul is dead unto the flesh and has no desire to propagate mortal man. Man is conceived through error—the senses—the incorrect conception of life—that life is in the lust of the senses, which is death, and must be begotten of spirit for the soul to have life—must overcome the sensual to live. The soul that has been begotten of the spirit, has no carnal thoughts and lust desires.

And the seventy returned again with joy, saying, "Lord, even the devils are subject unto us through Thy name," and He said unto them, "I beheld Satan as lightning fall from Heaven. Behold I give unto you the power to tread upon serpents and scorpions and all the power over the enemy, and nothing shall by any means hurt you, notwithstanding in this rejoice not that spirits are subject unto you, but rather rejoice because your names are written in Heaven" (Luke 10: 17-20.) Here the seventy, whom Jesus had sent out in His name to preach the gospel—the God mind—returned and said that the devils were subject unto them in His name. Devils here are the carnal thoughts of the flesh—the mind of the serpent—also the mind of the evil spirits in spirit life, who have gone there with the thoughts of the serpent in

the consciousness of the soul. They are absent from God as life in spirit land. They are thinking the thoughts of the flesh, and their desires are carnal. The seventy saw by the power of the Christ that these spirits were subject unto them, and through the Christ—the God mind—life—they cast them—death—out, and could cast the carnal desires of the flesh—death—out from the soul. And he said, "I beheld Satan as lightning fall from Heaven." He beheld all the power of the flesh, lust and sensuality—the mind of the serpent—death—cast out of the soul, from the consciousness of the souls of men. And He said unto them, "Behold, I give unto you power to tread upon serpents and scorpions, and all the power over the enemy, and nothing shall by any means hurt you." In His name he gave them power to cast out serpents and scorpions—lust desires and carnal thoughts—death—from the consciousness of the soul. He gave them all power over the flesh, to cast out every desire of the flesh in the consciousness of the soul, from the soul. And nothing can hurt a soul which is thus alive to God and dead unto the flesh. When the soul is dead to the flesh and alive unto God, there is no power that can injure it. "Notwithstanding, in this, rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in Heaven." The seventy had complete power over the spirits. In His name, they could cast out the power of evil spirits, carnal desires, and the lust of the flesh from the soul. But He told them to rejoice not because of this fact, but rejoice because their names were written in Heaven, in the Book of Life; and their names were written in the book because, they had overcome the sensual. Their souls possessed life because they had overcome death. They only could cast out the power of these evil spirits and carnal desires from the soul, because their names were written in Heaven, in the Book of Life; that is, by being alive to the Christ, they had complete power over the flesh. The soul that has been quickened by the spirit and bears the image of the Christ and is alive unto God, the Father, has complete power over the mind of the serpent—carnal desires and the lust of the flesh and all evil spirits. The soul that has not the power to cast out the power of the flesh—carnal thoughts and lust desires—is not alive unto God, and that

soul is not written in the Book of Life. Such a soul does not bear the image of the Christ. And He said unto them, "Go ye into all the world and preach the Gospel—the Divine—the God mind—life—to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall de damned. And these signs shall follow them that believe. In My name they shall cast out devils, they shall speak with new tongues. They shall take up serpents, and if they drink any deadly things, it shall not hurt them. They shall lay hands on the sick and they shall recover" (Mark 16: 15-18). Belive here means to consider God as truth, to understand and to have a conscious realization of God as the All Life, Spirit and Mind of the Universe. The soul that is thinking the thoughts of the serpent, that is living in a conscious realization of carnal desires and lustful thoughts is absent from God as the All Life—Mind—of the Universe. Such a soul does not believe in God. Such a soul is worshiping sex, the sensual, and is spiritually dead. But the soul that believes, that is, has a conscious realization of God as life, and is living in the conscious realization of God as life, has complete power over the flesh—the serpent. Such a soul shall cast out devils—the mind and thoughts of evil spirits; and the lust and carnal thoughts of the flesh. Such a soul shall speak with a new tongue—the language of spirit. Such a soul shall take up serpents, shall cast out all lust and carnal desires and shall not be injured by the mind of the serpent. And such a soul shall lay hands upon the sick and they shall recover. All diseases and sickness, insanity and crime are in the sex—the mind of the serpent—the product and the result of sin. The soul that overcomes sin, the mind of the serpent, the carnality and lust of the flesh, and lives in the conscious realization of God as life, shall have complete power over sin and sickness and shall lay hands upon the sick and they shall recover. The serpent has filled the world with hospitals and insane asylums, jails and penitentiaries. Jesus—the Christ—did not tell the Christian church to erect hospitals and insane asylums, but He told His Church to go forth in His name and heal the sick and restore sight to the blind, and to give the insane their right minds. He did not tell His ministers to become the apostles of hospitals and insane institutions,

but to restore the insane to sanity, and to heal the sick. An apostle is a messenger and a messenger is one who bears the message, the thoughts and the mind of the sender. For the soul to be an apostle of the Christ, the soul must think the thoughts of the Christ, must have the mind of the Christ. The Christ had the mind of the Father and overcame the mind of the serpent, the lust and sensuality of the flesh. He is an apostle of the Christ who has the same mind that the Christ had; who has cast out every desire of the flesh and carnal thoughts of the flesh from the soul, and is living unto the Father as the all mind and life of the universe. Such a soul is an apostle of the Christ and has the mind of the Christ, and can restore the insane to sanity and heal the sick. Apostolic succession is the soul coming into the mind of the Christ, and such a soul is an Apostle of the Christ. He who does not possess this mind of the Christ is not an apostle of Christ, and has no power over the flesh. He is an apostle of the serpent and a disciple of the flesh. He worships sex, rather than the Living God as life. He is an idolater and not a Christian. "And Annanias went his way, and entered into the house, and putting his hands on him said, Brother Saul, the Lord even Jesus that appeared unto thee in the way as thou camest hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost—holy life. And immediately there fell from his eyes as it had been scales, and he received sight forthwith and arose and was baptized" (Acts 9: 17-18). "Is any man among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the elders of the church and let them pray over him, annointing him with oil in the name of the Lord. And the prayer of faith—spiritual understanding, a conscious realization of God as life, and the soul can only come into this understanding of God by overcoming the sensual—shall save the sick and the Lord shall raise him up; and if he have committed sins—the lust of the flesh—they shall be forgiven him" (James 5: 13-15). Sin—the lust of the flesh—and sickness go hand in hand. They are one in essence. They are both the seed of the serpent. Without the mind of the serpent, there is no sin and no death. There is no death in the realization of God as life, and sin is the absence of God from the soul as the all life—

the absence of the realization of God within the soul as life. And this absence of God in the consciousness of the soul as life is caused by the mind of the serpent, the lust of the flesh—sex worship. The soul that overcomes the serpent and becomes conscious of God and lives in the conscious realization of God as life has complete power over sin—the lust of the senses—sickness and death.

The apostles and Early Christians executed the commands of their Master. They healed the sick and restored the insane to their correct minds for nearly three hundred years after He departed from this earth. The preaching of the Gospel and healing of the sick is one in essence. The Gospel is the mind of God as life, and where the Mind of God is, sin—the lust of the flesh—sickness and death cannot be. The church never lost its power to heal the sick until it became sensual—until it lost the power of the Mind of God as life. When it became Pagan—worshiped the lust of the senses—and not Christian, the church lost its power to heal the sick.

CHAPTER XXIV

THE SERPENT.

All pride, strife, conflict, envy, jealousy, malice, hatred, murder and death are within the serpent—sex. All war is within the sex. All avarice, greed and vanity are within the sex. Peace is within the soul that is conscious of God as a reality and life. Such a soul has overcome the serpent and is at peace. "For Nation shall rise up against nation, and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places. All these are the beginning of sorrows" (Matt. 24: 7-8; Mark 13; Luke 23). Thus spake Jesus to his disciples immediately before His crucifixion. "When ye therefore shall see the abomination of the desolation spoken of by Daniel, the prophet, stand in the Holy Place, whoso readeth, let him understand" (Matt. 24: 15). The desolation is nation rising up against nation, and kingdom against kingdom until the end of time, and the end shall finally come as the result of sin—the lust of the senses. All war and conflict, strife and death are of the serpent. Jesus told His disciples the reason for all war and conflict, envy, jealousy, hatred and strife and death among men—sensuality is the cause of them all. It is the mind of the serpent, the result of sin—the sex senses. "And woe unto them that are with child and to them that give suck in those days" (Matt. 24: 19). Thus spake Jesus, giving the reason for all the sorrow and suffering, conflict strife and death of this world. He declared that they are all from the mind of the serpent; that sensuality is the cause of all strife, conflict, envy, jealousy, hatred, malice and death; and for this cause—sensuality—the heavens and earth should pass away. This law of the serpent—sin—sex, runs all through nature, on account of lust—sin. All that is unreal is controlled by the serpent. The mind of the serpent controls not only the animal

kingdom but the vegetable kingdom, and the solar system. The law of the serpent prevails in the solar system, sorcery, astrology, witchcraft, soothsaying and whoredom are all synonymous terms in the Bible, and are used to convey the idea and conception of the mind of the serpent—sex—sensuality—sin (Isaiah 47: 9; 57: 4; Acts 8: 9; 13: 6; Rev. 21: 8; Rev. 22: 15; Daniel 2: 1-4; Daniel 2: 10; 5: 7; Isaiah 47: 13; 44: 25; 47: 11-12). "But these two things shall come to thee in a moment, in one day, the loss of children and widowhood; they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thine enchantments" (Isaiah 47: 9). But draw near hither ye sons of the sorceries, the seed of the adulterer and the whore. Against whom do ye sport yourselves? Against whom make ye a wise mouth? And draw out the tongue? Are ye not children of transgression, seed of falsehood, inflaming yourselves with idols, under every green tree, slaying the children in the valleys, under the cliffs of the rocks" (Isaiah 57: 3-6). "Stand now with thine enchantments and with the multitude of thy sorceries, wherein thou hast labored from thy youth, if so, be thou, shall be able to profit. If so, be thou, mayest prevail. Thou art weary in the multitude of thy counsels. Let now the astrologers, the star gazers, the monthly prognosticators stand up and save ye from these things that shall come upon thee" (Isaiah 47: 12-13). "Then the king commanded to call the magicians and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dream, so they came and stood before the king" (Dan. 2: 2). The Chaldeans answered before the king and said, "There is not a man upon the earth that can shew the king's matter. Therefore, there is no king, lord nor ruler that asked such things of any magician or astrologer or Chaldean" (Daniel 2: 10). "The king cried aloud to bring the astrologers, the Chaldeans and the soothsayers. And the king spake and said to the wise men of Babylon, whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed in scarlet and have a chain of gold about his neck, and shall be the third ruler of the kingdom" (Daniel 5: 7). "There was a certain man called Simon which before time in the same city used sorcery, and bewitched the people of Samaria,

and giving out that himself was some great one, to whom they all gave heed from the least to the greatest, saying, This man is a great power of God, and to him they had regard, because that of long time he had bewitched them with sorcery. But when they believed Phillip's preaching, the things concerning the Kingdom of God—the kingdom of life—and the name of Jesus Christ, they were baptized, both men and women" (Acts 8: 9-13). "And when they had gone through the Isle of Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus, which was with the Deputy of the Country, Serzius Paulus, a prudent man, who called for Barnabas and Paul and desired to hear the Word of God, but Elymas, the sorcerer, for so is his name by interpretation, withstood them, seeking to turn away the deputy from the place. Then Saul, who is also called Paul, filled with the Holy Ghost—holy life—set his eyes upon him and said, 'Oh, full of all subtility, and all mischief, thou child of the devil—the mind of the sex and lust senses—thou enemy of all righteousness, wilt thou not cease to pervert the right way to the Lord? And now behold the hand of the Lord is upon thee and thou shall be blind, not seeing the sun for a season, and immediately there fell upon him a mist and darkness, and he went about seeking some one to lead him by the hand. Then the deputy when he saw what was done, believed being astonished at the doctrine of the Lord' " (Acts 13: 6-12). Here we see that all strife, pride, jealousy, malice, disease and death are in the sex and lust senses—and sin is in the serpent—generative organs and the carnal mind—and that the serpent is in the animal and vegetable kingdoms, and in the solar system; and that astrology, soothsaying, sorcery, witchcraft, divination, and whoredom are all one and the same in essence—idolatry, sex, the mind of the serpent; and that sex controls all material creation and that sex worship is death. The mind of the serpent is the essence of all that is unreal, non-spiritual. Sex is the essence of all that appears, and is not in the Presence of God; and does not reflect God as life, and does not realize in consciousness, the reality of God as life. This creation of sex—sin—sickness, vanity, strife, envy, hatred, malice, war and death is sex and of sex and unreal; it does not reflect God as life, and must pass away. The unreal

must pass away, and behold, all things shall become new. A new heaven and a new earth shall appear. God as the all life, mind and spirit of the universe shall appear in consciousness as the reality and the life of all His spiritual universe; but the spirits that are separated from God by the consciousness of the unreal shall be in outer darkness. They shall be unconscious of God as the All and Only Life and Reality and Truth of the Universe.

The consciousness of God as life drives the consciousness of the serpent out of the soul. As the soul becomes conscious of God as life, it becomes unconscious of the serpent and death. As the soul comes into the Presence of God as life, it has peace. The war and conflict of the serpent loses its power over the soul. Jesus said to his apostles, "Peace I leave with you, My peace I give unto you" (John 14: 27). "Jesus appeared in the upper chamber to them after the resurrection and stood in the midst of his apostles, and said unto them, 'Peace be unto you,' " (John 19: 20-21, Luke 24: 36). The soul that has come into the Christ consciousness—that has overcome the sensual in desire as well as act, has the realization of God as life—the realization of peace. The strife and war of the serpent disappears from the consciousness of such a soul. Babylon, that mighty city of lust and sensuality—the power of the serpent, has fallen within that soul. "And there followed another angel saying, 'Babylon is fallen, is fallen, that great city because she made all nations drink of the wine of the wrath of her fornication.' " (Rev. 14: 8). "And the woman thou sawest is that great city—Babylon—the City of the Sex and Lust Senses—which reigneth over the kings of the earth" (Rev. 17: 18). When the Christ comes into the soul, the mighty city of Babylon falls, the lust of the flesh loses its power over the soul, and the woman, that great city of the lust senses, which reigneth over the kings of the earth loses her power in the soul, in the City of Spirit, in the City of Soul Purity. When the Christ as life speaks to the soul, He awakens it to life, and that soul has peace. The death sting of the serpent and the war and death of the serpent vanisheth from the soul. The Christ is life, and therefore peace unto the soul. The serpent is death, and therefore war to the soul. When the mighty City of Babylon, the City of the Serpent, the City of Sex, sensuality, and lust falls within

the soul, the City of the New Jerusalem, the City of Soul Purity, of life and spirit, arises within the soul and the soul has life and peace. As the soul passes from the City of Babylon, the City of Sensuality, war and death, it goes into the City of the New Jerusalem, the City of Soul Purity, the city of the spirit, life and peace.

But for the soul to have peace and life, it must pass from Babylon, the City of Sensuality, to the City of the New Jerusalem, the City of Soul Purity—peace—spirit and life—the soul must overcome the sensual, if it would live, and know God as life. There is no life for the soul this side of the veil of the senses. All that is in the outer temple, the temple of the sex and lust senses is death. Beyond the veil of the senses is the inner temple—God—Life—and the soul that overcomes the sensual shall enter that temple of life and have life and Reflect God, the All Life.

CHAPTER XXV.

SEX WORSHIP.

Paganism is sex worship. It is the religion of the senses. Man has no inherent life in himself. All life is within God, as universal life; and man, who was made in the image of God, reflects God as life. As long as man retained the image of God as life he reflected life; but when he partook of the forbidden fruit, when the soul indulged the lust of the flesh in thought and carnal consciousness, man lost the image of God, and was driven out from God's presence as life and ceased to reflect God as life. He ceased to worship God as life and worshipped the sex of the flesh—death. He worshipped Baal—sex, the lust and sex senses. "And they forsook the Lord and served Baal, and Ashtaroth," (Judges 2: 13). Ashtaroth is the female of sex worship and Baal is the male of sex worship. Sex worship is the evil that Adam and Eve became conscious of when they indulged the sex realtions which turned them out of the Garden of Eden, which turned them out from the Presence of God as life and caused them to cease to reflect God as life, into outer darkness and death. "And the children of Israel dwelt among the Canaanites, Hittits and Amorites and Perizzits and Hivits and Jedusites, and they took their daughters to be their wives and gave their daughters to their sons, and served their gods. And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God and served Baalim and the Groves. Therefore the anger of the Lord was hot against Israel" (Judges 3: 5-8). "And the children of Israel did evil again in the sight of the Lord and served Baalim and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistine and forsook the Lord and served not Him, and the anger of the Lord was hot against Israel and he sold them into the hands of the

Philistine and into the hands of the children of Ammon" (Judges 10: 6-7). Baal here is the male and Ashtaroth is the female of sex worship. They constitute the unit of sex life and the object of sex worship. The evil that the children of Israel committed was the same evil Adam and Eve committed in the Garden of Eden—the indulgence of the sex in thought, mind and act—sensuality. And the gods that they worshipped were the same gods that Adam and Eve became conscious of in the Garden of Eden—the gods of the sex and lust senses of the flesh. It was this consciousness of the lust and sex senses of the flesh that caused the soul made in God's image to lose the image of God as life and to cease to reflect God as life, that drove the soul out of the presence of God, the all life, and caused the soul to cease to worship God as spirit light and life, and to worship the lust of the flesh as darkness and death, that caused the soul to cease to worship the real God—life—and to worship the unreal—nothing—evil—death.

The worship of God as the real, as spirit and life, is peace and life. The worship of Baal, the unreal—the lust of the flesh, is darkness and death. All evil of the flesh comes out of and originates in the worship of Baal—sex. Sex worship is the father of all vanity, ambition, selfishness, greed, avarice, malice, hatred, darkness and death. They are all located within the sex and lust senses of the mortal mind. All of these exist in the consciousness of the soul, as the soul is banished from the presence of God as peace, love, light and life. From Genesis to Revelation, the Bible records the record of the soul as it travels from life to death, through sex worship, and from darkness and death to light and life through the worship of the living God as life. Sex worship is the worship of the unreal as darkness and death—nothing. The worship of the living God is the worship of the spirit, as Universal Intelligence and universal life, and this worship is life. It is real. The soul that worships God as life is in the image of God and reflects God as life. Sex worship is death to the soul. Deut. 12: 2-4; Num. 22: 41; Judges 2: 13; Judges 3: 7, 10: 6; Ps. 1: 6, 34: 39; 1 Kings 16: 32-33, 18: 25-27; 2 Kings 17: 14-16, 21: 1-4; Jeremiah 2: 8, 7: 9-10, 12: 16-17, 19: 3-6, 23: 13; Hosea 2: 7-8, 13: 1; Sex worship is unreal. The worship of God as life is the real. Sex

worship is error. The worship of God as spirit is the truth. Sex worship is darkness and death. The worship of God as life and spirit is light and life. All mortal creation is founded on sex worship. There is no sex worship in the soul life and the Christ consciousness. The union of the sexes is based on sex worship. The reproduction of all mortal creation is sex worship; man was made in God's image but he is begotten in the flesh through sex worship. The home and society is founded on sex worship. The ties of blood is sex worship—the affections of the mortal mind—are sex affections and sex attractions. All commerce and government are founded upon sex worship—avarice and greed, ambition and strife, and desire for power is sex worship. The worship of God as the living God, is humility in the soul and life to the soul. All sickness and disease and insanity originate in and grow out of sex worship. The power to heal the sick, restore sight to the blind, and normal faculties to the insane mind, is inherent in the worship of God as spirit and as the all life and mind. The soul that overcomes sex worship and is living in the conscious realization of God as life and is worshipping God as the all life and mind and that reflects God as life, has power over all disease, insanity, darkness and death—the results of sex worship.

All nations have had their Temples of Paganism—sex worship—the religion of the senses. In Egypt the banks of the Nile were filled with them; in Chaldea and Babylon they were everywhere. They covered the plains of Asyria and the Hills of the Medes. The cultured cities of Greece and Rome were beautified with their Pagan Temples. All the architecture of the cultured ancients bore the marks and structure of sex worship. Wherever the foot of man has trod, he has erected his Temple in some form or fashion to the god of lust—to the same god that drove Adam and Eve out of the Garden of Eden, out of the presence of God as life into the senses—darkness and death. Ever since the first man and the first woman indulged the lusts of the flesh and were driven out of the presence of God as life, and ceased to reflect God as life, man has worshipped the god of lust and sensuality. The soul cast out from the presence of God as life, worships lust of the flesh as death. There are but two forms of worship: truth and error; the real and the

unreal; light and darkness; life and death. God is truth, life, light and reality, and the soul that is in the image of God worships Him as reality, truth, light and life, and reflects Him as life; and the soul that is banished from His presence as the all life, worships the unreal error, darkness and death—nothingness, the lusts of the flesh. Daily we see men and women who have lived for and worshipped their god of sex, until despair, misery, sin and death are written in their faces. Their faces express the spiritual death of their souls. The soul cannot worship the lust of the flesh, darkness, sin and death without having the results written upon the face; neither can the soul live in the image of God and worship Him as life and reflect Him as life, without having peace and life written upon the face. If God is the all life, then the worship of God is life, and the worship of the flesh—nothingness—is death—the absence of God as life in the soul.

Babel and Babylon mean one and the same thing; Babel is the Hebrew word for the Greek term Babylon. Genesis 10: 10. Babylon was the Ancient City where sensuality and lust ruled supremely. It was the essence of sin. In ancient times it was the most corrupt and sensual city of all the world. And in the scriptures it has been used to convey the idea and conception of the lust and the sex senses of the flesh—sex worship, sin and death. The sex worshippers of ancient days endeavored to know God through the lust and sex senses as they do today. But Israel—the soul, the spirit, made in the image of God, and reflects God as life, cannot know God and cannot worship God through the lust senses of the flesh. Whenever the soul attempts to worship God through the lust senses of the flesh, there is a confusion of tongues as there was in ancient times. The tower of Babel is symbolic of the soul endeavoring to know God through the lust and sex senses of the flesh—sex worship. The soul cannot know God through senses, and when the soul attempts to become conscious of God through senses there is a confusion of tongues—sex worship produces a confusion of tongues. Daily, men are worshipping the lust and sex senses of the flesh and their spiritual understanding becomes so confused that they have no conscious realization of God as the all life and light of the universe. They speak with a confusion of tongues—the tongues of

the senses; they have no spiritual understanding. The soul that is worshipping the living God as the all life, reflects God as life and speaks with the tongue of spiritual understanding. All men had this spiritual understanding so long as man worshipped God as the only life and reflected Him as the only life. But when man forsook God and the worship of God as the all life, and went into sex worship of the lust and sex senses of the flesh as death, man had a confusion of tongues. He spoke the language of the lust and sex senses of the flesh, and not the language of the soul and spirit. Genesis 11.

All through the Bible the Ancient City of Babylon, the essence of sensuality, is used as the symbol of sex worship. And as the female is the drawing force in nature, Babylon is used to convey the idea of the female (woman) of mortal creation controlling and governing all mortal life through her sex forces. 2 Kings 17:20; Isaiah 13:1-22, 31:2, 47:48; Jeremiah 21:12, 50:54; Rev. 14:8, 17:18; Isaiah 13:19-22; Isaiah 14:1-2. "And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves and dress it first, for ye are many and call on the name of your gods but put no fire under it, and they took the bullock which was given them and they dressed it, and called on the name of Baal from morning, even until noon, saying, 'Oh, Baal, hear us,' but there was no voice nor any that answered, and they leaped upon the altar which was made, and it came to pass at noon that Elijah mocked them and said, 'Cry aloud for he is a god, either he is talking or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be awaked.' And they cried aloud and cut themselves, after their manner with knives, and lancets until the blood gushed out upon them, and it came to pass when midday was passed and they prophesied until the time of the offering of evening sacrifice that there was neither voice nor any answer nor any that regared. And Elijah said until all the people 'Come near unto me', and all the people came near unto him, and he repaired the altar of the Lord that was broken down and Elijah took twelve stones, according to the number of the Tribes of the Sons of Jacob, unto whom the word of the Lord came, saying, 'Israel shall be thy name,' and with the stones he built an altar in the name of the Lord, and he made a trench about the altar as great

as would contain two measures of seed, and he put the wood in order and cut the bullock in pieces and laid him on the wood, and said, 'Fill four barrels with water and pour it on the burnt sacrifice and on the wood,' and he said do it the second time, and they did it the second time, and he said do it the third time, and they did it the third time, and the water ran around about the altar and he filled the trench all full of water, and it came to pass at the time of the offering of the evening sacrifice that Elijah the Prophet came near and said, 'Lord, God of Abraham, Isaac and Israel, let it be known this day that thou art the God of Israel and that I am thy servant, and that I have done all of these things at Thy word. Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their hearts back again.' Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood and the stone, and the dust and licked up the water that was in the trench. And when all the people saw it, they fell on their face sand they said, 'The Lord, He is God, the Lord He is God.' " (1 Kings 18: 25-39). Men in all ages have worshipped Baal—the lust and sex senses—the god of Baal as the ancient Hebrew did, as recorded in this quotation of Scripture. As they have worshipped Baal—the sex and lust senses, and the vanity of the flesh, no answer has returned to them except darkness and death. As they have cried, O Baal hear us, spiritual death has been the answer. There is only one mind and life—God. And when the soul ceases to worship that life, and to reflect that life, it goes into outer darkness and death. The soul that worships Baal—the lust senses of the flesh—must die. But the soul that turns from sex worship and ceases to worship and live for the lust of the flesh, and returns to the worship of God, as the Father of the soul and reflects God as life, shall cry out unto God for life and God as the All Spirit and life, will light that soul up with life and give that soul life, as the soul comes into the presence of God, as the reality, light and life of the universe, the soul reflects God as life, and lives. "When Ephraim spake trembling, he exalted himself in Israel, but when he offended in Baal he died." Every soul that worships Baal—the lust of the flesh—must die. God told the man He made in His image and who reflected God as life, that when he

ceased to worship God as life, and to reflect God as life, that he should die. Man ceased to reflect God as life when he partook of the lust of the flesh and worshipped Baal—the sex of the flesh, darkness and death. If man would live, he must cease to worship Baal and turn to the living God and worship Him as life, and reflect Him as life. When Ephraim offended in Baal he died. In all ages man has died for offending in Baal—sex worship is death. When men shall have ceased to offend in Baal, and to worship Baal, they shall live unto God. But as long as they worship Baal, they shall die. The soul that worships Baal is unconscious of God as the all reality, light and life of the universe. Such a soul is cast out from the presence of God, as the All Life, and is dying every minute. It cries out to Baal—the lust of the flesh—for life; and no answers of life comes back to the soul. Nothing but darkness and death comes unto the consciousness of the soul that worships Baal. All creation travaileth and mourneth with the worship of Baal. Sex controls all mortal creation—solar system—vegetable and animal kingdoms. When the man made in God's image shall cease to worship Baal—sex—a new Heaven and a new Earth shall appear and man shall reflect God as the All Life of the universe. The astrologers, the star gazers, the soothsayers, and those given to witchcraft and divination, the adulterers and the fornicators, are all sex worshippers. Sex controls all mortal creation. Men bow down to Baal—sex—the unreal—and do not know God as life—the real—all of this creation travaileth with the worship of Baal, the stars, the heaven and the earth—all mortal creation—the unreal—shall pass away. And a new heaven and a new earth—the real shall be ushered in, wherein the souls that have died unto Baal and have lived unto God may worship the living God and may reflect Him as the All Life and the glory of the universe. But those who have not returned to the image of God and worshipped Him as God, and reflected Him as life, but have lived for and worshipped Baal shall be in outer darkness—cast out of the presence of God as the life and light of the universe.

Babylon is the City of Sex Worship, wherein Baal is god. It is the city of outer darkness and death. Jerusalem is the City of Israel, the City of Soul Purity and Spirit—

Life. It is the City where God as the All Life and Mind and Spirit is King. The King spake and said, "Is not this great Babylon that I have built for you the house of the kingdom by the might of my power and for the honor of my majesty?" (Daniel 4: 30). This was the city where sensuality was god, and lust was king. It was the city where sex worship was the only god. But this city of night and death shall fall. Isaiah 13: 2-22, 21: 2, 27: 48; Jeremiah 25: 12, 50: 54; Rev. 14: 8. "Behold here cometh a chariot of men with a couple of horsemen, and he answered and said, 'Babylon is fallen, is fallen, and all the graven images of her gods he hath broken unto the ground. Then the heavens and the earth and all that is therein shall sing for Babylon, for the spoiler shall come in unto her from the North, sayeth the Lord. As Babylon hath caused the slain of Israel to fall, so Babylon shall fall the slain of all the earth." (Jeremiah 51: 48-49). And Babylon, the glory of the kingdoms, the beauty of the Chaldeans, exceedingly shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabians pitch their tents there. Neither shall the shepherds make their fold there. But the wild beasts of the desert shall lie there and their houses shall be full of doleful creatures, and the owls shall dwell there; and Satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and the dragons in their pleasant places, and her time is near to come and her days shall not be prolonged." (Isaiah 13: 19-22). "For the Lord will have mercy on Jacob and will yet choose Israel and set them in their own lands and the strangers shall be joined with them and they shall cleave to the house of Jacob, and the people shall take them and bring them to their places and house of Israel shall posess them in the land of the Lord for the servants and the hand maids, and they shall make them captives, whose captives they were. And they shall rule over their persons" (Isaiah 14: 1-2). "There shall not be anything left in Babylon—in the city of sex worship but darkness and death. Nothing shall dwell there but dragons with their hisses, poisons and death—the same serpent that was in the Garden of Eden—sensuality. The soul that bows down to Baal and lives for the lust of the flesh is in this city, Babylon, in

the city of darkness and death. It is not conscious of the harmony of the music of love and life in the city of the new Jerusalem—the city of God, where all the redeemed reflect God as life; such a soul has no conscious realization of God as life, it is only conscious of the discord of the sensual—outer darkness and the poison of the serpent as death. But Israel—the soul that has regained the conscious realization of God as life, and reflects God as life, does not dwell in this city where Baal is god, and all is outer darkness and death. But the soul who has regained the consciousness of God as life is a citizen of the new Jerusalem, where all is love, harmony and life, and reflects God as the All Life of the universe. And there followed another angel saying, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornications." (Rev. 14: 8). Every soul that has returned to the Garden of Eden, to the presence of God as life and reflects God as life, has passed from Babylon into the city of the New Jerusalem, from the city of the lust senses to the city of soul purity. To such a soul Babylon has fallen. Wherever the Christ comes into the soul as life, the power of Baal as death ceases in consciousness of that soul. Wherever the soul forsakes Baal, and ceases to worship Baal as death, and turns to God as the All life and worships God as life, that soul passes from Babylon into the New Jerusalem—passes from the worship of Baal—sensuality—to the worship of God as the living God —Spirit. The City of Babylon is the home of the sex worshippers. In that city Baal rules and reigns. The City of the New Jerusalem is the home of the soul who has forsaken Baal and has lived unto God and has worshipped Him as life, and in that City all is light and life. There is no night there, and the Christ is king.

The carnal in music, art and literature is sex worship. All human ties and affections is sex worship; the tie that binds the male and female is sex worship. Human affection is within the sex—the mortal mind. Soul love is within the soul—the Divine Mind, and there is no sex in the Divine Mind. That which makes the mother love her offspring and the father his child is sex worship. It is human affection and is within the mortal mind. In soul love and divine mind all souls are the same—the children of God. All affection of blood relations is sex

worship. It grows out of the mind of the serpent—the carnal and not the spiritual. It is of the mortal mind and not the divine mind. All souls are the children of God and as they worship Him, they return to his image and become Royal children of the Father; and brethren of one household—the spiritual kingdom of God. All human affections of blood relations are based on human selfishness—the mind of the serpent and sex worship. They are of the mortal mind and not the divine mind. Jesus therefore repudiated all human ties and blood relations; He repudiated the relation of his mother as mother and His brethren and sisters and said, "Who is My mother, My brethren, My sisters? He that doeth the will of My Father, who art in Heaven is My mother, My brethren and My sister." He could not have been true to the divine worship of His Father as life and mind and spirit and paid allegiance to human ties and human affections. He could not have worshipped God alone as the All Life and mind of the universe and have yielded at the same time to the ties of human affections. For He would have been guilty of sex worship, and He could not serve Mammon and His Father at one and the same time. Again He said, "He that hateth not his father and his mother, and his brother and his sister, cannot be my disciple." The Master thereby declared that all human ties originated in the mind of the serpent and are of the serpent—sex worship. He did not mean that you should hate your mother and your father spiritually, for God is love and not hatred; but He meant to say, and so declared, that unless you repudiated all laws of the flesh—the selfishness of the flesh, and the ties of the flesh, that you cannot be His disciple. He meant to say, that in the Christ mind which is the mind that reflects God, as the All Life and Mind, that all are the children of God, and that there are no human and selfish ties in the Christ mind—all is love and life. As we pass from the sex worship to the worship of the true God of life, we pass from all human ties and human affections, into spiritual life, where as the children of the Father, we reflect Him as life and all are brethren. Jesus repudiated the human ties of motherhood. He referred to His mother as "woman" not as mother. He was not disrespectful to her as the mortal mother of His mortal body, but He realized that the human ties of the mortal

son to the mortal mother and the mortal mother to the mortal son were of the flesh—sex worship and not of the Divine Mind and of the worship of God as life. As the Son of the only True God who reflected His Father as the All Life, He had to repudiate the mortal tie, as mortal son to the mortal mother. He was courteous as mortal son to mortal mother, but recognized her as "woman" and not mother, after He was annointed and became the Christ—after He had kept the law of His Father and received the gift of His Father as life. On the cross, he recognized Her as "woman" and not as mother; He committed her to His beloved disciple John; He was thoughtful of her as "woman;" but not as "mother," to have thought of her as mother and to have recognized her as mother would have been to have repudiated His sonship as the Son of the living God, and the only Begotten of the Father. On the cross He repudiated all sex worship—all laws and affections of the flesh, and recognized that the only life was in His Father as the All Life. And as the only Begotten of the Father, He worshipped the Father as life, and as the only Father and Life. If we would pass from death unto life, we must repudiate all human ties, selfish motives, and repudiate sex worship—cease to worship darkness and death and worship God as the true and living God—as the only life.

In all ages men have been guilty of sex worship, and have recognized it as darkness and death. Man's soul separated from God by the death sting of the serpent, is conscious that it is in outer darkness, and that it must be resurrected—restored to life—in order to reflect the image of the Father as life, hence in all ages of the world, every system of religion has had its legends of the resurrection. The soul in outer darkness, cast out from the presence of God as life, is conscious that sex worship is death—that the soul is conceived by the power of sex ownership—that it is conceived in outer darkness and begotten by the power of the flesh and that it cannot be resurrected and restored to the image of the Father by any human law or power of the flesh; hence all religions in all ages, have had their legends of Immaculate and Supernatural conceptions, and that these children of virgins have overcome the death sting of the serpent and the grave, rose from the dead. The truth of the Supernatural and Immaculate Concep-

tion of Jesus and his resurrection from the dead is written in the consciousness of the soul—begotten by the power of the flesh and conceived in sex worship. The necessity for the supernatural conception to overcome the death sting of the serpent is written in the consciousness of the soul of man. The necessity that the soul which is conceived by the power of the flesh and begotten by the mind of the serpent should taste of the resurrection and restoration to life, in order to see God and to reflect God as life is written in the soul of man. Confucious, Zoroaster, Brama, Marci, Mithras, and all of the founders of all the religions of all ages have had their legends of virgin conceptions and resurrections. The necessity for the supernatural conception and the resurrection is written within the soul of man. The soul that is conceived and begotten of the mind of the serpent, is in outer darkness and has no power of itself to restore itself to life wherein it can reflect God as life. In order for the soul to overcome the flesh—the death sting of the serpent—it must be begotten by the Divine Mind as was the Christ, and not by sex worship—the mind of the serpent. Sex worship is death. The worship of God as the only life is life eternal. Jesus was begotten by the Father—Divine Mind—and not by the mind of the serpent—sex worship—and hence lived the law of perfection and underwent all the temptations of the flesh and of the serpent within the man Jesus until at thirty years of age, when the serpent was mature within the man Jesus. Then He was annointed, received the gift of His Father as life and became the Christ; and reflected His Father as life. He was the Son of His Father—Divine Mind—and repudiated all human ties, blood relations—mortal mind—sex worship in every form, and only worshipped His Father as the living God—Spirit—and overcame death and the grave—the senses of the flesh. If we would know God as life eternal, we must repudiate all sex worship as did the Christ, and march from darkness to light and from death to life, and worship God as the only true God—Spirit—and the only life and reflect Him as life, and thereby become His children, and as the Father hath life in Himself, so shall we have life.

Then Jesus was led of the spirit into the wilderness to be tempted of the Devil. And after He had fasted for forty days and forty nights, He was afterwards an

hungered. And when the tempter came to Him, He said, "If thou be the son of God, command that these stones be made bread." But He answered and said, "It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then the Devil taketh Him up into the Holy City and setteth Him on a pinnacle of the Temple and said unto Him, "If thou be the son of God, cast Thyself down for it is written He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up lest at any time Thou dash Thy foot against a stone." Jesus said unto Him, "It is written again, thou shalt not tempt the Lord Thy God." Again the Devil taketh Him up into an exceedingly high mountain, and sheweth Him all the kingdoms of the world, and the glory of them, and sayeth unto Him, "All these things will I give Thee if thou will fall down and worship me." Then Jesus sayeth unto him, "Get thee hence Satan for it is written thou shall worship the Lord Thy God and Him only thou shalt serve." Then the Devil leaveth Him and behold Angels came and ministered unto Him." (Matt. 4: 1-11). As the Devil departed, the thoughts of the flesh departed from consciousness of His soul, the thoughts of His Father came into His soul as life. The angels ministered the divine mind of His Father as life. Jesus here had to select and choose between sex worship—the worship of the lust of the flesh, and the worship of God as the true God and the Only Life. The temptation was the temptation of the lust and sex senses—the lust of the flesh. The Devil appeared to Him in threefold manifestations. The temptation was of three natures: First, hunger; man never hungered and never needed material food until after he indulged the lusts of the flesh, then God drove him out from his presence as life into darkness. Drove the soul out of the presence of God as spirit into the consciousness of the flesh and told man that he should live by the sweat of his face. Ever since man indulged the lusts of the flesh he has hungered and needed material food. Jesus hungered, the Devil told Him if He be the Son of God—of life—to turn the stones into bread and feed the hunger of the flesh—the mind of the serpent. And Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God". It is the Word of

God. The realization of God as life that giveth man that spiritual food which is life eternal. The second temptation was pride. All vanity and pride is in sex. The Christ therefore was humble. The Christ overcame sex and all vanity and pride. The true Christian is the disciple of humility. But the Pagan who worships his god of the senses is filled with pride and vanity. The third temptation the Devil presented to Jesus was ambition. All ambition is in sex; the Pagan who worships his god of sex is filled with ambition and worldly desires. He desires power. The kingdoms of the earth are ruled by ambition—sex—hence the nations of the earth "Shall lick the dust like the serpent." The true Christian has overcome the ambition of the sex and of the flesh and is a disciple of meekness. The Christ was meek. The lamb is used as a symbol to convey the idea of the meekness of the Christ. He was meek because he overcame the sex worship of the flesh, and worshipped his Father as the only spirit and life. When He overcame all temptations of the Devil, the sex of the flesh—the god of the lust and sex senses—the angels came and ministered unto Him. The divine mind was present in His soul as life. The angels are the ministers of the divine mind as life. When we repudiate sex worship and cease to worship the lust senses of the flesh as god and live in a conscious realization of God as llfe, and worship God as the only life, His mind as life will flow into our souls, restoring us to His image; and the angels who are His messengers will administer to us the spirit of life. The Battle of Armageddon is within every man and woman; it is the battle between sex worship as death and the worship of the True God as life. "Enter ye in at the straight gate, for wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat, because straight is the gate and narrow is the way which leadeth unto life and few there be that find it" (Matt. 7: 3-14). Many are the sex worshippers, who are traveling the broad way, that leadeth to destruction. All who travel that road, pass from God and life into outer darkness and death. And few they are who are the worshippers of the True God as life. All who travel that road, are going the route of truth and of life and shall awake in His image and reflect Him as life and light. They shall know God as the

only true God, as spirit, and shall have life eternal. The priests, the scribes and elders that had Jesus crucified, were sex worshippers. Jesus had become the Christ, He had overcome the sex and sensual of the mortal creation and had life, the life of His Father who is life; and He had worshipped His Father as the all reality and all life, and they worshipped their gods—sensuality as death. All mortal conception and propagation is through and by the sex worship and is death, and if we would live and be conscious of God as life, we must overcome the sensual as did the Christ. There is no life for the soul until man overcomes the sensual.

CHAPTER XXVI.

THE TRUE AND THE FALSE PROPHET.

A true prophet is one who speaks the will of God—Sees with spiritual vision. He has had the veil of the sex and lust senses removed from the vision of the soul and spiritually sees God face to face, and knows and foretells the will of God. The true prophet is one who knoweth the will of God and speaks the voice of God. And Moses said unto the Lord, "Oh, My Lord, I am not eloquent neither heretofore nor since Thou hast spoken unto Thy servant, but I am slow of speech, and slow of tongue," and the Lord said unto him, "Who hath made man's mouth? Or who maketh the dumb or deaf, or seeing or the blind? Have not I, the Lord? Now therefore go and I will be with thy mouth and teach thee what thou shalt say." And he said, "Oh, my Lord, send I pray Thee, by the hand of Him whom thou will send." And the anger of the Lord was kindled against Moses, and He said, "Is not Aaron, the Levite, thy brother? I know that he can speak well. And also behold he cometh forth to meet thee, and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth, and I will be with thy mouth and with his mouth, and will teach you what ye shall do" (Exodus 4: 10-15). It was the Will of God as spirit and life, and the voice of God that spoke through Moses and Aaron. It was God, the all life, mind and spirit reflecting Himself as life through them that made them prophets indeed. The true prophet is he who reflects the Will of God, the all life, and speaks the Voice of God, the Voice of life.

True prophecy is not of the senses and the voice of the lust of the flesh, but of spirit. True priesthood is spirituality. The Christ was the Chief and High Priest because He was perfect spiritually. The power of prophecy is the power of spirituality and true prophecy comes

by the voice of the spirit and through the spirit, and not from the voice of the flesh; it is of the spirit and not of the flesh. There can be no true prophecy except of the spirit. Spirit is life, and God is spirit, and God is life; the true prophet reflects God as life and speaks by the will and the voice of God as life. And the Lord came down in the pillar of the clouds. And stood in the door of the tabernacle and called Aaron and Miriam, and they both came forth and He said, "Hear now my words." Hear God as the reality and the life of the universe. "If there be a prophet among you, I the Lord will make myself known unto him, in a vision and will speak unto him in a dream" (Numbers 12: 5-6). Vision is the soul realizing the consciousness of God as the all mind and life. It is the soul seeing God face to face. The vision of the soul is only possible when the veil—the sex and lust senses—is removed from consciousness of the soul. When the soul is conscious of God as life, and sees God face to face, the consciousness of the serpent, and the lust of the flesh is banished from the soul, and the soul reflects God as life; and sees visions; and speaks the Will of God and the Voice of God. The Christ was in the perfect consciousness of the Father as life, and reflected the Father at all times as the life, and hence knew all things and could speak the full power of the voice and will of His Father. The Christ had overcome the sex and lust senses of the man Jesus. The veil had been removed, and He knew all things. As the soul becomes conscious of God as life and becomes unconscious of the darkness and death of the senses of the flesh, it reflects God as life, and becomes a true prophet; and can speak the voice and the will of God and knows the will of God.

The false prophet is he who speaks not the will of God or the voice of God, as life, but the will of the flesh and the voice of the lust and sex senses, as death. "And the Lord spake unto Moses, saying, Sanctify unto me all the first born, whatsoever openeth the womb among the children of Israel, both of men and of beast; it is mine." And Moses said unto the people, "Remember this day in which ye came out from Egypt, out of the house of bondage, for by the strength of the hand of the Lord were ye brought out from this place. There shall be no leaven bread eaten. This day came ye out in the month of Abib and it shall be when the Lord shall bring thee into

the land of the Canaanites and the Hitites and the Amorites, and the Hivites, and the Jebusites, which He swear unto thy fathers, to give thee a land flowing with milk and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast of the Lord. Unleavened bread shall be eaten seven days, and there shall be no leavened bread to be seen with thee. Neither shall there be leaven seen with thee in all thy quarters. And thou shall show thy son in that day, saying: This is done because of that which the Lord did unto me when I came forth out of Egypt. And it shall be for a sign unto thee and upon thine hand and for a memorial between thine eyes that the Lord's law may be in thy mouth for with a strong hand hath the Lord brought thee out of Egypt. Thou shall therefore keep this ordinance in His season from year to year. And it shall be when the Lord shall bring thee into the land of the Canaanites as He swear unto thee and unto thy father, and shall give it thee" (Exodus 13: 1-11). Canaan is the land of spiritual understanding—the land where the soul is conscious of God as life. Egypt is the land of the lust and sex senses, the land where the soul is in bondage to the lust of the flesh. The soul that is in Egypt is a false prophet. It speaks the voice of the lust and sex senses and the will of the senses. But the soul that is in Canaan is a true prophet. It speaks the will and the voice of God as life.

If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof He spake unto thee, saying, "Let us go after other gods, which thou hast not known, let us serve them; thou shall not harken unto the words of that prophet; or that dreamer of dreams; for the Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear Him and keep his commandments, and obey His voice, and ye shall serve Him and cleave unto Him. And that prophet or that dreamer of dreams shall be put to death because he hath spoken to you to turn you away from the Lord your God which brought you out of the land of Egypt, and redeemed you out of the house of bondage; to thrust thee out of the way which the Lord thy God

commanded thee to walk in. So shalt thou put the evil away from the midst of thee. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom or thy friends, which is as thine own soul, entice thee secretly saying let us go and serve other gods, which thou hast not known, thou nor thy fathers; namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee from one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor harken unto him, neither shall thine eye pity him, neither shall thou spare, neither shall thou conceal him; but thou shall surely kill him; thine hand shall be first upon him to put him to death and afterwards the hand of all the people and thou shall stone him with stones until he die; because he has sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt from the house of bondage. And all Israel shall hear and fear and shall do no more any such wickedness as this among you" (Deut. 13: 1-11). The false prophet here is the one who has done evil. The same evil that Adam and Eve committed in the Garden of Eden—indulged the lust senses of the flesh. The gods of the false prophet here are the same gods as the gods that Adam and Eve became conscious of when they indulged the lust of the flesh—the lust and sex senses. The lust of the flesh is the god of the false prophet. And the false prophet is he who speaks the will of the flesh, the sex and lust senses, and by the voice of the flesh. The false prophets worship the sex senses, and speak through the voice of the senses. The true prophet is he who worships God as spirit and reflects God as life, and speaks the Will of God and by the Voice of God as life. The true prophet is the voice of life, the false prophet is the voice of death. "I will raise them up a prophet from among their brethren, like unto thee. And I will put my words in his mouth, and he shall speak unto them all that I shall command him, and it shall come to pass that whosoever will not harken unto My words which he shall speak in My name, I will require it of him. But the prophet which shall presume to speak a word in My name which I have not commanded him to speak, or that shall speak in the name of other gods—the lust and sex senses—even that prophet shall die" (Deut. 18: 18-20). The true

prophet is he who has overcome the senses of the flesh and is living in the consciousness of God as life and reflects God as life, and speaks the Will of God and the Voice of God as life. The false prophet is he who speaks in the name of other gods—the gods of the lust and sex senses, reflects darkness and death and speaks the voice of death. The true prophet speaks the will of the divine mind—life. The false prophet speaks the will of the mortal mind—the will of the flesh—death. Matt. 7: 14-20; Mich. 3: 5-7; Mark 13: 22; Romans 16: 7; Eph. 5: 6; Col. 2: 8; 2 Peter 2: 1; 1 John 1: 1; 2 Tim. 3: 15; Acts 20: 29-30; Matt. 24: 11-12; 1 Tim. 4: 1; Jude 18. "Thus sayeth the Lord, concerning the prophets that make my people err; that bite with their teeth and cry "peace," and he that putteth not into their mouths, they even prepare war against him. Therefore, night shall be unto you that ye shall not have vision and it shall be dark unto you, that ye shall not divine. And the sun shall go down over the prophets and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded. Yea, they shall all cover their lips for there is no answer of God" (Mich. 3: 5-7). The soul that is living in the consciousness of the flesh, and for the sex and lust of the flesh, and serving the sex and lust senses of the flesh hears no answer from God. Such a soul has no vision of the spirit, no realization of God as life and does not reflect God as life, and cannot speak the Will of God, and the Voice of God as life. Such a soul is the false prophet, speaking the language of the senses of the flesh and the will of the flesh and the voice of the flesh—death—and serves the gods of the lust and sex senses. There is a veil—the lust and sex senses—between that soul and God, and that soul is blind as to God as life, and cannot know, realize nor speak the will of God. "And then shall many be offended and shall betray one another and shall hate one another; and many false prophets shall arise, and shall deceive many; and because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved" (Matt. 24: 10-13). Jesus here defines who the false prophets are; those who produce hatred and have malice in their hearts. Hatred and malice originate in the sex senses—the mind of the serpent. Those who are serving the serpent, possess vanity,

ambition, hatred and malice. Their god is the lust of the flesh; and they serve their god. Those who speak the will of the flesh are false prophets. Those who speak the will of the Father as life are the true prophets. "For many shall come in My name, saying, I am the Christ, and shall deceive many and ye shall hear of wars and rumors of wars; see that ye be not troubled, for all these things must come to pass but the end is not yet" (Matt. 24: 5-6). Jesus became the Christ when He was anointed—anointed means God's gift as life. God is life and the only life in the universe. His spiritual creation reflects Him as life. It has no inherent life within itself, but only possesses life as it reflects God as life. And when the Holy Ghost—the Holy Life came upon Jesus, He received the gift of His Father as life. That is, the spirit within the man, Jesus, overcame absolutely the sex senses—the lust of the flesh and the mind of the serpent; and He became the Christ, the Chief Priest, and the Perfect Life. He was the Son of His Father and spoke the will of His Father. As we become anointed, receive the gift of God as life, we overcome the lust of the flesh—death—and the mind of the serpent, and become true prophets and speak the will of our Father as life. But those who have not been anointed, who have not received the gift of the Father as life, do not reflect Him as life. They are living in the consciousness of the lust of the flesh and speak the will of the flesh. They are false prophets. There is a veil between them and God. "But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they, who separate themselves, sensual, having not the spirit" (Jude 17: 19). These are the false prophets. Jude defines them. They are those who have separated themselves from God as life, and serve the sensual—the lust of the flesh—not having the spirit. They are the sex worshippers and not the worshippers of the true God. The true prophet is one who has overcome the mind of the serpent and who has crucified the lust of the flesh and ceased to worship Baal—sex—but worships God as the true and only life and reflects the life of God as the Father of Spirit. Such a prophet has the consciousness of God as life and speaks the

will of his Father. The false prophet worships the sex—the lust of the flesh, and reflects the mind of the serpent, darkness and death; and speaks the will of the flesh. He is the voice of the mind of the serpent, darkness and death.

It was the sex worshippers that stoned and killed the true prophets, and it was the false prophets that nailed Jesus to the cross. His vision of life took from them their god of sensuality. The vision of the true prophet takes from the false prophet his god—sensuality—sex worship—hence the false prophets have stoned and killed the true prophets in all ages.

The true prophet is he who has overcome sex worship. He has had the veil of the lust and sex senses removed from the vision of the soul and sees God face to face. He beholds God as life, and speaks the mind of his Father as life. The false prophet has the veil of the lust and sex senses between him and God, which closes the vision of the soul; and he worships his god of sex and death, and speaks the will of the flesh, which is death.

CHAPTER XXVII.

THE CONFESSION AND THE CONFESSIONAL.

"Every one, therefore, who shall confess Me before men, him will I confess before My Father which is in Heaven, but whosoever shall deny Me before men, him will I also deny before My Father which is in Heaven" (Matt. 10: 32). The original, in the Greek reads: "Everyone, therefore, who shall confess, in Me, before men, in Him, will I also confess before My Father which is in Heaven." The idea here is not an oral confession of the lips—a public confession—not a confession merely acknowledging the physical man Jesus as a fact. The idea intended to be conveyed it not merely admitting the existence of the physical man Jesus; but the idea conveyed is this: The soul coming into a real conscious knowledge of the Christ as life. He that confesses in the Christ; the Christ will confess in him, before His Father. That is, he who comes into the conscious realization of the Christ, the Christ will impart life unto him from and in the presence of His Father. In the conscious realization of the Christ is life; and he who comes into the conscious realization of the Christ, the Christ will impart life to that soul. The soul that comes into the conscious realization of the Christ as life confesses the Christ—such a soul must overcome the sensual. There can be no conscious realization of the Christ within the soul, until the soul has overcome the sensual. The veil must be rent in twain from "Top to Bottom" that separates the soul from a conscious realization of the Christ, before the soul can know the Christ and realize the Christ as life. Confession means to assert—to own—to recognize—the soul cannot assert and cannot recognize the Christ as life; until it comes into the conscious realization of Christ as life; and for the soul to come into this conscious realization of the Christ as life, the soul must overcome the mind of

the serpent—the sex and lust senses of the flesh—and every soul that overcomes the mind of the serpent, the Christ will impart life to that soul—will confess that soul before His Father. The confession is the spiritual realization of life. The confession is of the soul and not of the senses. "And I say unto you, every one who shall confess Me—In Me—before men, him shall the Son of Man also confess before the Angels of God. But he that denieth Me before men shall be denied before the Angels of God" (Luke 12: 8-9). He that overcomes the sensual and comes into the spiritual realization of the Christ as life, the Christ will confess that soul before His Father; impart life to that soul. But he that denieth the Christ before men, that is the soul that liveth for the senses and lust of the flesh, the Christ will deny life to that soul in the Presence of His Father and the Angels.

All through the Bible confession is a matter of the spiritual realization of the soul as life. It is the soul coming into the conscious realization of the Christ by denying the lust of the flesh. Every soul that denies the lust of the flesh, has confessed the Christ, and comes into the conscious realization of the Christ as life; has confessed the Christ as life before men, and He will grant unto that soul life—confess that soul before His Father. The confession is of the soul, it is spiritual not physical. 2 Timothy 2: 12; 1 John 2: 28; Daniel 9: 20; Romans 10: 9; John 12: 43.

The Early Christian Church considered the confession as spiritual—of the soul and not of the physical and of the senses. The Early churches met in the private homes and other place of quietude. There was not any church buildings and church houses for some three hundred years after Christ. There, in these private assemblies, the Early Christians confessed the Christ in the presence of each other. That is, acknowledged their sins, and admitted to each other and in the presence of each other that their souls had been born of the spirit—had come into the conscious realization of the Christ as life by a denial of the lust of the flesh. The Christian that had fallen to the lust of the flesh admitted and confessed his sins in the presence of the others. These Early Christians knew that Christianity meant the overcoming of the lust of the flesh, that if the soul would live and have life

it must overcome the sensual. They knew that the confession was spiritual. That it was the soul overcoming the sensual—death—and coming into the conscious realization of the Christ as life. "Is any among you sick? Let him call for the elders of the church and let them pray over him anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him. Confess your faults one to another and pray for one another that ye may be healed" (James 5: 14-16). This was the practice of the Early Christian church. The Primitive Christian knew that all sickness and diseases were the result of sin—that death itself is the result of the death sting of the serpent—lust—sin. They knew that the overcoming of sensuality was the confession of the Christ and that this confession of the Christ—the coming into the conscious realization of the Christ as life, by a denial of the sensual, imparted life into the soul and healed the sick and raised the dead. There can be no sickness and death without sin within the soul. The Primitive Christians were conscious of this truth and by virtue of this truth they healed the sick. The soul has confessed the Christ as life—that has denied the sensual and come into the conscious realization of the Christ as life—that soul has had life imparted to it, for the Christ has confessed that soul before His Father. The death sting of the serpent has been removed from the consciousness of that soul and it is alive unto God, and has power to heal the sick, and restore sight to the blind. The soul that has completely denied the lust of the flesh, and is in the perfect conscious realization of God as life and spirit, has complete power over sin, disease and the death sting of the serpent —lust of the flesh.

About the third century, the spiritual democracy of the Early Christian church began to pass into a sensual ecclesiasticism. The simple faith of the Early Christians gave away to man-made dogmas. The church ceased to be a local democracy and a spiritual institution. It became adulterated with sensuality and man-made systems of government. The presiding officer of the local church became a priest. The church government became a part of the state and was fashioned and patented after the Roman political system, and priesthood of the church

became adulterated with the sensualism and paganism of the Roman Empire. The priesthood became the controlling force and absolute power of the church. The confession of the Early Christians in open assembly and in the presence of each other ceased as a part of the Christian church. The confession became a private audience with the priest. "The confession of the church" was established. Children did not attend the primitive church. Matters discussed in the church was sex—sin. None but adults attended church. It was not a place for children before they reached the age of pubity. The primitive Christians understood this truth, but when the confession was transferred to a private audience with the priest, the children became a part of the church and went to confession. Gradually as the church became commercial and a part of the political systems of the Roman Empire, it became sensual and the confession became a matter of form. The children were taken into the church that they might be raised up by the church, to support the church financially when they became of mature years. As the church became sensual, the confessions became a part of its priestly system, a part of its dogmas and decrees. The confession lost its spiritual conception as the church became sensual. In the primitive church all were priests and priestesses. The soul that overcomes the sensual is the true priest.

The true Christian is he who continuously confesses the Christ as life; continually abides in the Christ as life; and the Christ will confess that soul unto His Father, will grant life unto that soul by removing the death sting of the serpent from the soul. The soul conceived in sin and shaped in iniquity, cannot know God as life until it has confessed the Christ, until it has come into the conscious realization of the Christ as life, unto the soul. The soul that has confessed the Christ—denied the sensual—comes into the conscious realization of life—the Holy Spirit—the Holy Life—has come into that soul. The Christ has confessed that soul before His Father, and the serpent has been removed from that soul. Such a soul has overcome the sensual by coming into the conscious realization of the Christ, and the Father through the Christ has granted life unto that soul. There can be no life within the soul until it confesses the Christ, until

it denies the sensual—overcomes the mind of the serpent—and comes into the conscious realization of the Christ. Every soul that confesses the Christ, overcomes the sensual, and the Father through the Christ, imparts life to the soul. This is the true confession—it is the Christian confession—the true confession of the Christ—is life unto the soul. If every Christian has confessed the Christ—has overcome the sensual—has had the death sting of the serpent removed from the soul, and has come into the conscious realization of the Father as life through the Christ who is life.

The Christ is life—Jesus became the Christ when He was anointed, when He received the gift of His Father as life; when the Holy Spirit came upon Him, He became the Christ—the life. If we would have life, we must come into the conscious realization of Him as life, through the same power that made Him the life—the quickening power of the Holy Spirit—the Holy Life. This life is imparted to the soul as the soul overcomes the sensual, in mind, thought, and desire. The soul confession of the Christ is life to the soul. The soul as it comes into the conscious realization of the Christ as life, is resurrected to life, and all the essence of the death sting of the serpent is eradicated from the soul. There can be no confession of the Christ as life as long as the soul clings to the sensual, in mind, thought, and desire. The Christ will deny life to the soul before His Father and the Holy Angels that clings to the lust of the flesh, in mind, thought and desire. To confess the Christ as life, the soul must surrender up the lust of the flesh, not only in act, but in thought, mind and desire. The soul that confesses the Christ as life, He will confess, grant life unto that soul before His Father and the Holy Angels.

CHAPTER XXVIII.

THE VEIL.

"And thou shalt make a veil of blue and purple and scarlet and fine twine linen, of cunning work, with cherubims shall it be made" (Ex. 26: 31). The Lord is here instructing Moses how to construct the tabernacle. The tabernacle was symbolic; it possessed the emblems of the law of life—spirit—and the law of death—the senses. The Holy of Holies was the Inner Temple, the Temple of the soul. The exterior and the outer chamber—the outer temple, was the temple of the senses. In the Garden of Eden, when man was turned out from the Presence of God, cherubims—sensual thoughts—were placed at the gate to keep man from re-entering the Garden and partaking of the Tree of Life—spirit. The Tree of Life is God as the all life and spirit of the universe; and man who was made in God's image reflected God as the only life. When man partook of the lust of the flesh, God cast him out from His presence, where he no longer reflected God as life, and the thoughts of the flesh poured into the soul of man, separating the soul from God as the all life and causing the soul to cease to reflect God as life. God turned man—the soul that He had made in His image out from His presence as spiritual life into the consciousness of the senses of the flesh—the sex and lust senses—are the cherubims—sensual thoughts and desires—that keep man from returning to the presence of God as spiritual life. On the altar in the tabernacle cherubims were placed. These cherubims were the thoughts of God as Spirit flowing into the soul, quickening the soul to life and restoring it to the image of God as spirit and life. The cherubims at the Garden of Eden were the messages of death—sensual thoughts and desires. The cherubims on the altar are the messengers of life—spirit—the thoughts of the divine mind. "And He made a veil of blue and purple

and scarlet and fine twine linen, with cherubims, made He it of cunning work" (Ex. 36: 35). This was the veil that Moses placed in the tabernacle, which separated the Outer Temple from the Inner Temple; the temple of the senses from the temple of the soul. "Seeing then that we have such hope, we use great plainness of speech, and not as Moses which put a veil over his face that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded, for until this day remaineth the same veil untaken away in reading of the Old Testament which veil is done away in Christ. But even unto this day when Moses if read, the veil is upon their hearts. Nevertheless when it shall turn unto the Lord the veil shall be taken away. Now the Lord is that spirit, and where the spirit of the Lord is, there is liberty. But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord" (2 Cor. 3: 12-18). When man partook of the forbidden fruit—the lust of the flesh—the soul became conscious of sin, and the lust and sex senses—the carnal thoughts—of the flesh became the veil that separated the soul from God, so that the soul could no longer see God face to face, and be conscious of Him as life—spirit—and reflect Him as life—spirit. All mortal conception and propagation, disease and death are on this side of the veil—in the Outer Temple—in the senses and of the senses. The cherubims that turned man out of the Garden and away from the Tree of Life were the carnal and lustful thoughts of the flesh flowing into the soul. These carnal and lustful thoughts of the flesh, separated the soul from God in mind and thought, and consciousness; so that the soul did not reflect God as life, but was in outer darkness and death. The lust and sex senses is the veil that separated the soul from God, that separates the outer temple from the inner temple. The man that is living for the lust of the flesh, and worshipping the sex of the flesh is in the outer temple; and the veil of the lust of the flesh separates him from God in mind and thought; as this evil is removed by the power of the spirit, the soul is quickened to life and returns to the image of God; where it reflects God as life and spirit. As long as this veil—carnal thoughts and desires—continues to exist in the consciousness of the

soul, the soul cannot see God—realize God as spirit and life. The soul that worships the lust and sex senses of the flesh cannot see God—cannot be conscious of God as spirit and life. The veil is too thick for the soul to penetrate. "And after the second veil the tabernacle which is called the holiest of all." Heb. 9: 3. Beyond this veil of the lust senses—carnal desires—is the consciousness of God as the all life, and the soul that passes from the outer temple and penetrates through the veil is quickened into life and reflects God as life. "By a new and living way which He hath consecrated for us through the veil, that is to say His flesh" (Heb. 10: 20). When Jesus died upon the cross, the lust and sex senses were crucified. The carnal thoughts and desires—that Old Dragon was cast out from the consciousness of the souls of men, who accept Him as the Christ. The veil between the outer and inner temple—the veil that separate the soul from God was torn asunder, so that the soul might return into the Garden of Eden and see God face to face, and reflects God as life. "Jesus when He had cried again with a loud voice, yielded up the Ghost, and behold the veil of the temple was rent in twain from the top to the bottom, and the earth did quake and the rocks rent. And the graves were opened and many bodies of the saints which slept, arose and came out of the graves after His resurrection and went into the Holy City and appeared unto many" (Matt. 27: 50-53.) When Jesus died on the cross the cheribums that were placed at the Garden of Eden—the carnal and the lust thoughts of the flesh, which turned the soul out of the Garden of Eden, out from the presence of God as life, were removed. The veil, the lust and sex senses of the flesh that separate the soul from God were obliterated and banished from the soul, that the soul might return to the Tree of Life and reflect God as life. "And the graves were opened." That is the senses of the flesh—surrendered to the soul—the thoughts and lust of the flesh were removed from the consciousness of the soul. And the "Saints which slept arose." That is the saints which were asleep to the senses in spirit life, were quickened into complete life and came forth from the senses—the grave—into the Holy City—into the City of Life, into the City of Soul Purity. These saints were resurrected from the sleep of the senses and the flesh

into the image of God and reflected Him as life. They were in the Holy City—in the City of Spirit and Purity. All who are living in the outer temple and worshipping the lust of the flesh have their spiritual eyes closed and cannot see God. The lust and sex senses of the flesh constitute an impassible chasm between them and God. They are blind spiritually. All who have had the veil removed can see God and are conscious of God as life. Vail is from the Anglo-Saxon Avail, meaning to let down, and from the Latin Ad and Vallis—a valley, and spiritually speaking means the valley of "doubt"—the religion of the senses. As the vail is rent from the vision of the soul, we go upon the mount of spiritual understanding, as did the Christ upon the Mount of Transfiguration—upon the Mount of Transfiguration the Christ had overcome the vail of the lust and sex senses of the man Jesus. As we become sensual the vail becomes thicker and the cloud of spiritual doubt more dense, and we fail to see and to understand God as life. Veil, the synonym for vail comes from the Latin Vellum and means a covering, to intercept. The sex and lust senses covers up and intercepts the vision of the soul—prevents the soul from realizing God as spirit. We must overcome the sensual to realize God as spirit. All sin—evil—sickness and disease are in the outer temple—the temple of the senses. Sensuality is the father of all sin and disease. Beyond the veil of the senses, the carnal thoughts and desires of the flesh is life. In the Inner Temple—the Temple of Spirit—there is neither sin, disease or death. All constitutional diseases of the human body originate in the mortal mind—in the sex and lust senses, and are either the direct or the indirect results of private diseases. They are either the product or the bi-product of gonorrhoea and syphilis. "For this cause thou shall die." When people cease to be sensual, they will cease to be sick. When man shall have overcome sensuality, he will heal the sick and make the lame walk. When the "veil is rent in twain from top to bottom," the soul sees God, and knows God as life, and has the realization of God as life—it can cast out the mind of the serpent, and heal the sick.

"And till Moses had done speaking with them, he put a veil over his face, but when Moses went in before the Lord to speak to Him, he took the veil off until he

came out. And he came out and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses that the skin of Moses shown and Moses put the veil upon his face again until he went to speak with Him" (Ex. 34: 33-35). When Moses went upon Mount Sanai to speak to God face to face, he removed the veil. He could not see God face to face unless the veil was removed. Moses speaking to the Lord face to face was the language of the spirit. The carnal thoughts and desires of the flesh had to be removed from the soul of Moses before he could commune with God in the language of the spirit. The vail is the symbol of the lust senses of the flesh, and soul cannot see God face to face till this vail is removed. Mount Sinai was symbolic, it was the symbol of Moses going up into the mount of spiritual understanding where he could speak to God face to face in the language of spirit. For the soul to go up into this mountain of spiritual understanding where it can see God face to face and reflect God as life, the veil of the lust senses of the flesh must be removed from the consciousness of the soul. But when Moses returned from the Mount and spoke to the children of Israel, he placed the veil over his face. They were in the valley of spiritual understanding. The veil of the lust senses of the flesh still blinded their vision; Moses' face shown with the spiritual light of God and they were not prepared spiritually to behold his face as it reflected the Glory and the Light of God as life. He placed the veil over his face while he spoke to the children of Israel. When Moses returned to speak to the Lord he removed the veil. None can see God face to face and have the spiritual understanding of life and reflect Him as life unless the veil has been removed. On Mount Calvary when Jesus gave up the Ghost, the veil was rent from top to bottom, in the temple that separates the outer from the Inner Temple—that separates the temple of the senses and the temple of spirit. The veil—carnal thoughts—is the dividing line between the temple of the senses, the outer temple; and the temple of spirit, the inner temple.

When the serpent died on the cross, the sex of the solar system cried out in darkness, "The earth quaked and the rocks rent," and "Darkness was over the earth." The rebellion in Heaven—spirit life—was cast out of the

consciousness of the soul, and the vision of darkness that prevents the soul from seeing God—the lust of the flesh was removed from the soul, so that the soul could enter the presence of God—partake of the Tree of Life and reflect God as life. The serpent of the universe—sensuality—surrendered his power of death when Jesus died on the cross. That Old Dragon—darkness and death was cast out of the consciousness of the souls of men, out of the man that God made in His image, that the man God made in His image may return to the Garden of Eden and partake of the Tree of Life—of God's mind—and reflect God as life. Every soul that overcomes the lust of the flesh shall have the veil removed, that prevents the soul from seeing God, and may return to the presence of God and behold Him face to face as the only life and live as the child of God—the child of life. Such a soul shall have a "revelation"—a conscious realization of God as life. The "lifting of the veil," so that the soul may have a conscious realization of God as life, is the overcoming of the sensual in thought, desire and mind. The sensual is the veil that was "rent in twain from top to bottom."

CHAPTER XXIX.

MONEY AND SENSUALITY.

Money is a symbol of sensuality. It secures the gratification of the flesh. It types the religion of the senses. Judas Iscariot was a devil and he typed the sensual. He was symbolic of sensuality and money. He carried the "bag." He was the treasurer of the Apostles. The "bag" was the money changer. In the Garden of Eden when man indulged the senses—the lust of the flesh—he was turned out into the earth, into the consciousness of the senses and was told by the sweat of his brow he should live. That is, he should feed the mortal, the senses—carnality and lust from the mortal. Money types the power of the mortal. It secures food to feed the sensual and to dress and to adorn the pride of the sensual. Acts 19: 24-28; Matt. 15: 22-20; Mark 12: 38-40; Mark 14: 9-11; 1 Tim. 6: 7-10; Luke 6: 21-26; Luke 12: 15-34; Luke 16: 13-23; James 5: 1-5; Matt. 26: 14-47; Mark 14: 15-43; Luke 22: 3-44-47; John 13: 36; Matt. 27: 5; Acts 1: 18; Matt. 28: 11-15; Acts 4: 23-27; Acts 5: 10.

The carnal within man desires money because with it he can gratify the sensual. The carnal within a woman desires money because she can adorn the sensual. The sensual within the male desires money because he can grant the sensual of the female every gratification, he can adorn the sensual within her and this enables him to hold her. Because the male is sensual and possesses that which will adorn and gratify the sensual within the female, the female will submit to the male. The vanity within the female is the sensual within her. Her sex pride is sex and sensuality, her vanity is within the lust and sex senses. The avarice and greed within the male is the sensual within him. He is avaricious because he is sensual. The little child before it comes into puberty is not avaricious, it is not selfish. It will give you anything it has

after it gets through playing with it. It would rather please than to disappoint, but when it comes into puberty and the sensual develops, it becomes avaricious, it desires money and power. The child becomes selfish at the age of puberty. When the male becomes mature, sex powers become essentially sensual and selfish. When the female comes into maturity sexually she becomes essentially vain and frivolous, she is sensual and it takes money to gratify her sensual desires. All wealth and commerce is based on the sensual within man. Society and governments are founded on the sensual. When a man becomes old and his sex powers have decayed, when he becomes non-sensual, he has no desire for greed and avarice, if he has become spiritual and overcome the sensual, in his mature years. But if he has lived for the sensual in his mature years, in old age he is selfish. It is written in the soul. As sensuality in thought departs from his soul, greed and avarice depart from him. The Christian, who has overcome the sensual in thought, and has been anointed by his Father, has received the gift of his Father as life, is not avaricious. He is not selfish and filled with greed, hence Jesus said after he became the Christ, after he had overcome the sensual and had been anointed by His Father and received the gift of His Father as life, that, "The Son of Man hath not where to lay His head." He had no earthly home after He became the Christ, and He needed none, for He was a citizen of His Father's Kingdom. His home was not in the senses, but in Spirit life. The Early Christians, after the resurrection of the Christ and on the Day of Pentecost, sold all of their holdings and earthly possessions and held all things in common. As the Holy Spirit came upon them and they received the gift of God as life, the selfishness of sensuality and the senses departed from their souls. The greed and avarice of the senses were lost to the consciousness of the soul, hence they sold all and held all in common. Acts 4: 23-37; Acts 4: 10. The true Christian is a true Socialist. "He that hath and seeth his brother in need hath not the love of God within him." He is living for the gratification of the senses and not for the life of the soul.

Judas Iscariot betrayed the Saviour for money. Judas Iscariot was the symbol of the serpent. Sensuality

is daily betraying the Christ within every man. The senses betray the soul. The Christ within the man Jesus was the God mind within Him; the Mind of the Father which He reflected as the Son of the Father. The senses betray the life of the soul. Judas Iscariot is within every man. The sex and lust senses of man is the Judas Iscariot within him. The Christ is within every man—the soul made in the image of God—and as the Christ overcomes the senses, as the soul overcomes the lusts of the flesh, man becomes the child of God. The sensual within man is every moment betraying the soul, and casting it out from the presence of God—out of the Garden of Eden. Judas Iscariot after he betrayed the Saviour went out and hanged himself. The sensual within man is self-destructive. All sickness and disease are within the senses—the carnal mind. The Judas Iscariot within us is every moment destroying us. All the disease and crime to which man is heir is the Judas Iscariot within him. Money types this Judas Iscariot within men. It secures that which gratifies greed, avarice, vanity and lust. After the Christ had risen from the grave the guard returned into the city and accepted money from the priests, elders and scribes to report a lie as to His resurrection. For money they said that they had fallen asleep and that Jesus' disciples came and stole the body of Jesus while they were asleep. For money, man will lie and steal. He will betray the Christ within him and be false to the Christ within him in order that he may gain that which will gratify the senses and the lusts of the flesh—the sensual within him.

The Christ within the soul, when man has overcome senses and the sensual is true to the soul and will not betray the God-nature within the soul for the sensual. God's command to the Children of Israel was to "Walk in His ordinances and statutes." His "ordinances and statutes" are spiritual. His command is for man whom He made in His image to overcome the sensual. To walk in His "ordinances and statutes" we must walk in the foot steps of truth, in the conscious realization of God as life and overcome the sensual. The soul that walks in the "ordinances and statutes" of God has overcome all avarice and greed and lust, for such a soul has overcome the sensual. He is a Christian. The Decalogue is a declaration of the

law of life and the law of death—sex and non-sex. The same Divine Mind that said to the man made in God's image, "Thou shalt not covet," said, "Thou shalt not commit adultery." Covetousness—sin—sensuality and money are one in essence. Christianity is generosity—the abolition of greed from the soul. The Christian is he who has overcome covetousness and sensuality. His capital is spiritual and not monetary. His investment is life and not death. "Thou canst not serve God and Mammon"—the spiritual and the sensual, at one and the same time. Overcoming the sensual is life. Covetousness is spiritual death.

The Master said, "Thou shalt love the Lord thy God with all thy heart, thy mind and thy soul, and thy neighbor as thyself," and upon those two commandments hang all the law and the commandments. This is the essence of the Law of Life and the Decalogue of Mount Sinai. The same command that said "Thou shalt not steal," said, "Thou shalt not covet." He who loves the Lord, God, with all his heart, mind and soul, has overcome the sensual, and having overcome the sensual, he has overcome greed and avarice. He does not covet anything that his neighbor has and loves his neighbor as himself. Where the sensual prevails in the soul, avarice and greed dominates the soul as spiritual death. The soul that has overcome the sensual has overcome greed. Love is the law of that soul and such a soul has life. He is the child of God and loves all of God's children as His brethren. There cannot be any spiritual life within the soul until the soul has overcome covetousness and the sensual. The soul must overcome the senses to know God.

Jesus, when He went up to Jerusalem, found the Jews in the Temple, making merchandise of the House of God and He took a scourge of small cords and drove them out of the Temple and poured out the changers of money and said unto them, "Take these things hence and make not My Father's house a house of merchandise" (John 2: 14-21). The Temple was symbolic of the body of the Christ. It was the House of God. In the Mortal Temple of the man Jesus dwelt the Christ that overcame the sex and the senses of the man Jesus. The temple in Jerusalem was symbolic of the body of the Christ which overcome the material body, and the lust and sex

senses of the man Jesus. These merchants within the Temple were making merchandise of the appetites of the senses. They had converted the Temple of God into merchandise. Men are daily doing this, yielding the spiritual unto the senses of the physical, and money secures that which gratifies the senses of the physical. The mortal mind is deceptive. It is the essence of deceit and of insincerity. It betrays now and deceives then. The senses have no truth within them and the lust and sex senses of the flesh are continuously—continually—betraying and deceiving the soul. "He also that received the seed among the thorns is he that heareth the word and care of this world and the deceitfulness of riches choke the word and he becometh unfaithful." (Matt. 13: 22; Mark 4: 19; Luke 8: 14). The Master here defines the word and the lust of the flesh. The Word is God—the Divine Mind—the all life of the universe and he who is living in the conscious realization of the Word is a Son of the Father and has the life of the Father; but he who is living in the consciousness of the lust and sex senses and for the lust of the flesh, is spiritually dead. The Master here uses riches, money, as the symbol of this spiritual death of the soul, because money secures that which gratifies the lusts of the flesh. "And behold one came and said unto him, good Master, what good thing shall I do that I may inherit eternal life, and He said, Unto Him, why callest thou Me good? There is none good but One—that is God, but if thou wilt enter into life, keep the commandments. And he saith unto Him, which?" Jesus said, "Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother, thou shalt love thy neighbor as thyself." The young man said unto Him, "All these things have I kept from my youth up, what lack I yet?" Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast and give to the poor and thou shalt have treasure in heaven, and come and follow me." But when the young man heard that saying he went away sorrowful for he had great possessions. Then said Jesus unto his disciples, "Verily I say unto you, that a rich man shall hardly enter into the Kingdom of Heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to

enter the kingdom of God" (Matt. 19: 16-24).; Mark 10: 23-25; Luke 18: 24.) Here we see that the ten commandments is the decalogue of the sex and lust senses. "Thou shalt not murder"—all hatred, malice and murder is within the sex. "Thou shalt not steal"—all covetousness is within the sex. "Thou shalt not lie"—all deception is within the sex. "Thou shalt not commit adultery"—all carnality is within the lust and sex senses; but "Thou shalt love thy neighbor as thyself"—God is love and he who has overcome the lusts of the flesh—the sex—has overcome all malice and selfishness, avarice and greed. The old, who have lived for the lust of the flesh, and when the lust of the flesh fails them still live in sensuality, in thought and mind.—Such a soul is still a miser and is selfish, filled with greed and avarice. The death sting of the serpent has written death in the soul. The depraved in old age are still the depraved. Every thought of sensuality and of the senses in the conscious mind has been lodged within the soul and the sub-conscious mind. This is the book of life and death—the mind of perfect memory and every thought of the flesh is recorded in this book, within the consciousness of the soul, and the soul awakes over there in the same state it is here. The unclean are still unclean. Their names are written in the Book of Death. Those who have overcome the flesh—sensuality, are clean, their names are written in the Book of Life. The old, who have overcome the lust of the flesh, in old age are sweet and pure, the soul within speaks through the eye and the face that life dwells within the soul and not death. Such a soul has overcome all avarice and greed, hatred and malice, selfishness and death.

The young man said he had kept all of the commandments, but Jesus told him that there was one thing that he lacked. That he was almost within the kingdom, almost ready to give all that is sensual and enter into life eternal, and that if he would be perfect, possess life eternal, that he must overcome all selfishness—all that is sensual. Therefore, He told him to go sell his possessions and give to the poor, and come take up his cross and follow the Master. Jesus' cross was the overcoming of the sensual and He overcame the lusts of the flesh at thirty years of age, and after that, He needed neither earthly home, or earthly possessions, for He was not living for the gratifi-

cation of the flesh, but was living unto life eternal. The young man went away sorrowing, because he had great possessions. He was not willing to surrender the sensual and the pleasure of the senses completely and this was necessary for him to have life eternal. If we would possess life eternal, we must take up our cross and follow Jesus. The cross is the overcoming of the lust of the flesh, and the effects of the sensual, avarice, greed, selfishness, hatred, malice, jealousy and death. They all originate in and come out of the lust and sex senses. This was Jesus' cross, and if we would be His disciples, we must bear the same cross that He bore—overcome the sensual in thought and mind and to do this, we must abolish selfishness from the soul and greed and avarice from the mind.

A Christian world would be a social world. Exchange in social life would be equivalents and not profits. The Early Christian Church for three centuries was a socialistic body. The church for three centuries was Christian and not pagan. The Early Christians were Christians indeed. They lived for the kingdom of the soul and not for the kingdom of the flesh. Money is the symbol of the sex and lust senses and spiritual death—the symbol of greed—and that soul that has overcome the lust of the flesh has abolished greed from the consciousness of the soul. There can be no life for the soul until the soul overcomes all that flows into the consciousness of the soul from the senses—avarice, greed, jealousy, selfishness, pride, vanity, deceit, hatred, malice and death. The soul that walks in the footprints of truth, overcomes every thought that flows into consciousness of the soul from the senses and has a conscious realization of God as spirit and life, that soul is a Christian and keeps the commandments of God, and walks in His "ordinances and statutes." Peter said he had neither gold or silver, but in the name of the Lord Jesus Christ, he commanded the lame to walk. The fact that Peter had overcome the sensual, and did not worship the sensual enabled him to make the lame to walk, and to raise the dead. Money is the root of all evil. That is, it the symbol of the power of the sensual—money is the god of senses. When we overcome the sensual in thought, we overcome the greed, and we are Christlike.

CHAPTER XXX.

PRIDE AND HUMILITY.

"Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven" (Matt. 18: 4). The little child has no sex consciousness. It has inherently sex nature, but not sex consciousness. The overcoming of the sex senses is spiritual life unto the soul. The little child is not conscious of sin. The Master therefore used a little child as a symbol of the soul that overcomes the lusts of the flesh. We must become as unconscious of the lust and sensuality of the flesh in mind and thought as a little child to enter into the Kingdom of God—the Kingdom of Spirit and Life. All pride is within the lust of the flesh, therefore, to enter into the kingdom of Spirit and Life, we must become humble in spirit and mind. "Whosoever shall exalt himself shall be abased and whosoever shall humble himself shall be exalted. But woe unto you scribes and Pharisees and hypocrites, for ye shut up the kingdom of heaven—kingdom of life—against men for ye neither go in yourselves neither suffer ye them that are entering to go in" (Matt. 23: 12-14). The pride of the Pharisee was a matter of the senses—sex exultation. "For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in nowise enter into the kingdom of heaven" (Matt. 5: 20). "He that exalteth himself shall be abased." Self-esteem is within the sex. The boy at puberty has great self-esteem. He is proud and selfish. The girl at puberty becomes vain and frivolous. This is all of the flesh, within the lust and sex senses. He that humbleth himself and overcomes the senses of the flesh shall be greatest in the kingdom. But he who serves the senses and becomes exalted shall be abased spiritually. "Yea, all of you be subject unto one another and be clothed with humility, for God resisteth

the proud and giveth grace to the humble. Humble yourselves therefore unto the mighty hand of God, that He may exalt you in due time" (1 Peter 5: 5-6). Grace is the gift of God as life. All life is within God as the universal life and grace is the quickening of the soul from the death of the flesh. His gift is life. The death of the soul is within the consciousness of the lust of the flesh. Peter said, "Be clothed with humility," that is, overcome the lust of the flesh—which is pride—for "God resisteth the proud and giveth grace to the humble." The "humble" are those who have overcome the lust of the flesh and unto these God giveth His grace—His mind as life to the soul—a conscious realization of Himself unto them as life. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in Him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world, and the world passeth away and the lust there of, but he that doeth the will of God abideth forever" (1 John 2, 15-17). The term "world" here means the lust of the flesh—sensuality. Jesus said He had overcome the world—that is the lust of the flesh—sensuality. He never became the Christ until He overcame the world—the lust of the flesh. Then He became the Christ and could do all things in the name of His Father. Neither can we become Christians in truth and in deed until we overcome the sensual—the lust of the flesh. He told His disciples to go and preach His gospel to all nations and He would be with them to the end of the world. The Greek term used which is translated "world" means age—to the end of the Satanic reign—until the end of the reign of the flesh—unto the end of the reign of the serpent that appeared in the Garden of Eden and deceived Adam and Eve. John says, in the passage here quoted, "That this reign of the world—the flesh—the serpent, sensuality and lust shall pass away, but he that overcometh it and doeth the Will of God abideth forever—for he shall have life." John compares the lust of the flesh to pride. He says, "The lust of the flesh and the lust of the eyes and the pride of life is not of the Father," but of the world—of the flesh—lust and sensuality. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God.

Whosoever, therefore, will be a friend of the world is the enemy of God. Do ye think that the Scriptures saith in vain, the spirit that dwelleth in us, lusteth to envy? But he giveth more grace. Wherefore he saith, God resisted the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil and he will flee from you" (James 4: 5-7). James here makes adultery, fornication, lust and pride one in essence. They are all inherently within the lust and sex senses of the flesh and are spiritual death to the soul. "God resisteth the proud but giveth grace unto the humble." He that is living within the consciousness of the senses and the pride of the flesh is spiritually dead, but he who has overcome the pride of the flesh, lust and sensuality, is humble in soul, mind and thought, and God giveth him "grace," spiritual life is life unto the soul—a conscious realization of God within the soul as life. Jesus had this conscious realization of His Father as life, and He was humble. On the last night in the upper chamber before the crucifixion, after the supper, He took the towel to wash His disciples' feet, as the symbol that He had overcome all—the flesh—and therefore was the essence of humility. Peter said the Master could not wash his feet, but the Master told Peter unless He washed his feet, Peter had no part with Him and Peter cried out "Lord not My feet only, but also my hands and my head" (John 13: 9). The Master washed the feet of His disciples that He might give them a living example of humility. He had overcome the flesh in all things and was the essence of humility and the essence of life eternal and He told them to wash each others feet, as an example of humility. We must become humble if we would live, overcome the pride of the flesh—lust and sensuality—if we would come into possession of life eternal. And He said, "That which cometh out of a man is that which defileth a man, for from within, out of the heart of man, proceedeth evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, liciviousness, and evil eye, blasphemy, pride, foolishness, all these evil things come from within and defile the man" (Mark 7: 20-23). Evil here is the same evil that Adam and Eve came into possession — knowledge of good and evil—in the Garden of Eden, when they partook of the forbidden fruit. This evil is the lust of the

flesh. Jesus here said it is this evil within man—lust—sensuality—the lust and sex senses, which produces covetousness, deceit, thefts, adulteries, fornications, murders, blasphemy, foolishness and pride. To overcome this evil—the lust of the flesh—is to overcome all of these sins—pride. There can be no true humility until the soul has overcome sensuality and there can be no spiritual life within the soul until the soul has overcome the evil—lust of the flesh—in mind and thought. Jesus at thirty years of age overcame the evil that opened the eyes of Adam and Eve in the Garden—the lust of the flesh, and was therefore humble, and was led "like a lamb to the slaughter, and opened not His mouth," that we through Him as the Christ, by walking in His footsteps of truth might overcome the pride of the flesh and have life eternal, the conscious realization of God, the Father, as life.

CHAPTER XXXI.

MULTIPLY, REPLENISH AND SUBDUE THE EARTH.

And God blessed them and God said unto them, "Be fruitful and multiply and replenish the earth and subdue it" (Gen. 1: 28). This passage of Scripture has been perverted by Scholastic Theology in order to deify the flesh, and sex worship. Scholastic theology has given it the opposite meaning to the idea intended to be conveyed, in order to justify the indulgence of lust and the deification of sensuality. The dogmas of scholastic theology have construed this passage of Scripture to mean to multiply and to reproduce the corporal and mortal man through lust. It has been quoted as authority for mortal conception and mortal propagation. It is the basic authority upon which scholastic theology relies for mortal conception and propagation. This is not the idea intended to be conveyed. The idea is spiritual. The increase demanded is a spiritual increase and the fruit commanded to be brought forth, is spiritual fruition. And the "earth" to be replenished and subdued is the flesh. Mary subdued the flesh when she conceived Jesus, and all increase originally was intended to have been of spirit, by the divine mind, and not by the lust of the flesh. Mortal and corporal man had not pre-existed when God made man, and man therefore could not "replenish" corporal man, but sin had existed in the fallen beings and man that God made in His image could "replenish" sin with righteousness and subdue the earth—the flesh. And God said, "Let us make man in our image and after our likeness" (Gen. 1: 26). "So God created man in His own image, in the image of God created He him" (Gen. 2: 27). God is spirit—life—and the man that He created is spiritual, And He created him in the likeness of God and man reflected God as life. The man that God created did not

have any inherent life within himself, but he was made in the image of God and reflected God as life. God made man, He did not beget man. There is a difference between the man made in God's image and the man begotten of the flesh. The man made in God's image is spiritual and reflects God as life and has no sex nature; there is no sex in soul life, but the man begotten of the flesh is corporal and of mortal conception. He is male and female. He is of the earth and is earthly—material—the senses—not spiritual. He is the unreal and not the real. He reflects mortality, the carnal—the senses—and not the divine mind of God as life. This corporal man who is begotten of a woman was taken from dust and unto dust he shall return. He is the "earth" of the Bible, and he is the man —the flesh—the earth—that the man made in God's image was told to subdue, and to have dominion over. The dominion that was given unto the man made in God's image over the lower creation was a spiritual dominion. All of God's creation is spiritual and reflects God as life, but man was made of a higher spiritual nature. He was made in the image of God, and was given dominion over all other creations—the fish of the sea, the fowls of the air, and every living thing that breathed upon earth—in the flesh. This dominion did not become a mortal and physical dominion until after the fall. Then God turned man out into the earth—into the senses—into the flesh—that is, drove the man made in God's image out of God's presence as life, into that state of consciousness of the flesh where he did not reflect God as life, and into the consciousness of the flesh where he reflected the mortality —the senses—the conception of the male and female of the mortal creation—where he reflected darkness and death. Then God cursed the earth—the senses—that is cursed the flesh and told man by the sweat of his face he should live. Then man's dominion over the lower creatures became a mortal dominion. The lower animals were not made in the image of God, and therefore had no consciousness of sin. Mortal and corporal propagation was not a sin to them. It is in violation of spirit, and they die, but they are not conscious of sin as they are not made in the image of God.

When God made man in His image He blessed him—that is he consecrated him and made him holy and com-

manded him to be fruitful spiritually and to increase spiritually, and to replenish the flesh, with spiritual understanding and to subdue it—the flesh. This command, the second Adam, the Christ executed. There was not any mortal conception and propagation commanded until after the fall. Then God said, "The woman should be subject unto the man," and this subjection is a sex subjection. That is, the woman should submit to the man sexually, and conceive and bring forth children as a result of sin, and the man shall cleave unto her and their flesh shall be one as result of sin, and that she shall bring forth children in travail, pain and sorrow as result of sin. This mortal conception and propagation is the result of sin. This sex subjection of the woman to the man is the result of sin. The female yielded first to the serpent and the greater sin is hers. The male yielded to the temptation of the female and for this cause he shall cleave unto her as the result of sin. Their flesh became one as the result of sin and she conceives and they propagate as the result of sin, and this conception and propagation is death to the soul, spiritually. It is darkness and night—death—and the soul must be born of the spirit—restored to life, before it can see God and reflect Him as life, as the result of sin. When God made man sin existed. The mind of the serpent—sex—was in all mortal creation. The angels had rebelled against God and had been cast out of His presence and all mortal creation reflected their minds—sex—the darkness and death, sin—sex—which pervaded and prevailed in all the solar system and all natural creation is non-spiritual and non-real and death, and does not exist in the presence and consciousness of God as life. When God made man as His image and consecrated him and pronounced him holy, He commanded him to retain this holy state and be fruitful spiritually and not partake of the darkness, sin and death of the spiritual beings who had been cast out of God's presence, but to replenish the earth—the flesh—the darkness and night, with light and life, and to subdue the earth—the senses—the flesh—and to have dominion over the earth—flesh—and to overcome darkness and night with light and life; until man disobeyed this command of God he was not conscious of sin—sex—death. When man disobeyed, then he became mortal and was banished from God's presence as life,

and ceased to reflect God as life. God turned him out of His presence as life into the earth—the senses. Turned the soul out into the consciousness of darkness and death of the flesh—the senses—sex. And God cursed the earth. That is, cursed the flesh as death. The earth and the flesh are one and the same—the mortal conception of darkness and death. "Ye shall make no idols or graven images neither rear ye up a standing image, neither shall ye set up any image of stones in your land to bow down under it, for I am the Lord your God" (Lev. 26: 1). Here God commanded the children of Israel to worship Him only as God, and not the senses. Israel is the soul—the man made in God's image. Israel is the soul restored to life, and the soul restored to life reflects God as life. "God is the God of Abraham, Isaac and Jacob, He is the God of the living and not of the dead." He is the God of every soul that has been restored to life, and reflects Him as life, and not of the souls that are serving the lust of the flesh and are worshipping the lust and sex senses as god. The souls that have been restored to life—resurrected from the death of the senses—reflect God as life and constitute the church. They are the Ecclesia—the called out from death to life—the church. They have been called out of darkness and death of the senses to light and life. They constitute the Church of the living God; they are the church, and not ecclesiastical decrees and dogmas, and monarchial systems of man-made church government. God was here speaking to Israel—the church—the souls that had been restored to life and that reflected Him as life. And He told them they should make no idols or graven images and should not bow down to them—the senses—that is, they should not be guilty of sex worship, but should bring forth spiritual fruit to Him as God. "For I am the Lord your God," the Only Mind and Life, and that there is no life in the senses, and the worship of the senses is death. This is the same fruit that the man God made in His image was commanded to bring forth—spiritual fruit in reflecting the life of God, and not the mortal fruition of darkness and death—the mortal conception of the senses—the mortal conception and propagation. "And God heard their groanings and God remembered His covenants with Abraham, with Isaac and with Jacob, and God looked upon the children of Israel and God had respect unto them" (Ex. 2: 24-25).

Here God heard the groaning of His children, His spiritual children, as they groaned and mourned in the flesh, and He remembered that they were the seed of Abraham, Isaac and Jacob—the seed of life—the spirit—and not of death—the senses. And He had respect unto them, gave them spiritual increase and spiritual understanding, so that they could reflect Him as life, and bring forth spiritual fruit unto Him as life; the same fruit that He commanded the man made in His image originally to bring forth. "And the Lord was gracious unto them and had compassion on them and had respect unto them because of His covenant with Abraham, Isaac and Jacob and would not destroy them neither cast them out of His presence as yet" (2 Kings 13: 23). He would not cast the children of Israel—His children—out of His presence, but commanded them to return unto Him and to worship Him as God and to bring forth spiritual fruit unto Him and to live as His children; and the Lord said that He could not blot out the name of Israel from among the heathen but He would save them by the hand of Jeroboam, the son of Joab. Here the Lord still saved the children of Israel and commanded them to bring forth spiritual fruit unto Him; to forsake evil, the sin of the flesh—the senses—sex indulgence and sex worship. To leave off idolatry, and to worship Him as God and live; to bring forth the same spiritual fruit, that man was originally commanded to bring forth. "Neither shall thy name any more be called Abram, but thy name shall be called Abraham, for a father of many nations have I made thee and I will make thee exceedingly fruitful, and I will make nations of thee and kings shall come out of thee, and I will establish my covenants between Me and thee. And thy seed after thee, in their generations for an everlasting covenant to be a God unto thee and unto thy seed after thee" (Gen. 17: 5-8). The covenant that God made with Abraham was a spiritual covenant. When Abram's name was changed to Abraham, he was elevated in spiritual understanding. And his seed was to bring forth this fruit of spiritual life and reflect God as life—Abraham's seed are the souls that have been resurrected from the senses—restored to life—and their fruit is spiritual. It is the same fruit that the man originally, when he was made in God's image, was commanded to

bring forth—the fruit of spiritual understanding and spiritual life and to reflect God as life. (See Deut. 7: 12-16, 28: 1-2; Matt. 3: 7-10; John 8: 31-39; Neimiah 9: 24, 107; Ps. 38; Acts 13: 26; Romans 4: 1, 11: 6; Matt. 7: 13-21; Matt. 12: 32-34; Jeremiah 12: 16; Luke 7: 43-45; John 4: 36; John 15: 16; Romans 7: 4; 2 Cor. 9: 10; Gal. 5: 22; Col. 1: 6; Heb. 12: 11; James 3: 17. After the fall—after man disobeyed and yielded to the serpent—the lust of the flesh—the soul was cast out of God's presence as life into outer darkness—into the consciousness of the senses—and lost the image of God as life; and all mortal conception and propagation is through sin—the senses—and reflects darkness and death, and the soul to reflect God as life has to be restored to life—resurrected from the death of the senses. Then it becomes a child of God, a child of life and not a child of the flesh—a child of death. To bring forth fruit unto God as life, after the soul is resurrected to life, it must worship God as life and cease to worship the flesh—sex—the senses. It must cease sex worship and return unto God and worship God as the only True Life. It must bring forth fruition and spiritual understanding and increase in spiritual wisdom and life; and refill the flesh and subdue it, with the life and light of God and not yield to the flesh. To continue in sex worship is to bring forth the fruits of the flesh—darkness and death. "But when He saw many of the Pharisees and Saducees come unto His baptism, He said unto them, Oh generation, offspring of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits, meet for repentance" (Matt. 3: 8-9). Vipers here is the same as the serpent in the Garden—the lust of the flesh, and "generation" means offspring. Mortal man is the conception of the serpent, and the Saducees and Pharisees were living for the serpent. They were sex worshippers. And John declared unto them to flee from the wrath to come, from the serpent, and to bring forth fruits for repentance—fruits of spirituality and spiritual life. The same fruit as man was originally commanded to bring forth—life and not death. "For a good tree bringeth not forth corrupt fruit. The spirit does not bring forth the lust of the flesh. Neither does a corrupt tree—the senses—bringeth forth good fruit—spirit. For every tree—the senses bring forth the death—

is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good—life; and an evil man—the senses—out of the evil —the senses—treasure of his heart bringeth forth that which is evil—death. For out of the abundance of his heart his mouth speaketh" (Luke 6: 43-45.) Here we have the fruit of the spirit and the fruit of the flesh defined. The fruit of the serpent—lust and sensuality is evil, darkness and death; the fruit of the spirit is life and light. It was this fruit of life that man was originally commanded to bring forth, and not the fruit of the flesh—death. "And he that reapeth receiveth wáges and gathereth fruit unto life eternal" (John 4: 36). This is the fruit—the fruit of life eternal that man was commanded when God made man in his image, to bring forth, and not the fruit of mortal conception and propagation, darkness and death. "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit and that your fruit should remain" (John 15: 16). This is the same fruit that man whom God made in His image was commanded to bring forth, spiritual fruit—life. And man must finally bring forth this fruit, if he would have life eternal. Mary brought forth this fruit when she conceived Jesus. John the Baptist, while not conceived completely of the spirit, was of holy parents, hence Jesus said there was not a greater born of a woman than John the Baptist, yet the least in the Kingdom of Heaven was greater than John the Baptist. John the Baptist's spiritual power was due to the holy life of parents. Luke 1: 5-50. When man yielded to the serpent—sex and lust of the flesh—and partook of the fruit of death, he became mortal, and he must be restored to life, to the image of the Father and bring forth the fruit that he was originally commanded to bring forth—the fruition of life, if he would have eternal life. Also see Romans 7: 4; 2 Cor. 9: 10; Gal. 5: 22; Col. 1: 6; Heb. 12: 11; James 3: 17. Man must be redeemed from the earth—the flesh—the senses—from the earth—sensuality, before he can bring forth this fruit of eternal life, and reflect God, who is life. "And I looked and lo a Lamb stood on the Mount Zion and with him an hundred and forty and four thousand having his Father's name written in

their foreheads. And I heard a voice from Heaven as the voice of many waters and as the voice of great thunders and I heard the voice of harpers harping with their harps; and they sang as it were a new song before the throne and before the four beasts; and the elders, and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth. These are they which were not defiled by a woman; for they are virgins. These are they which follow the Lamb wheresoever he goeth. These were redeemed from among men, being the first fruits unto God and unto the Lamb. And in their mouth was found no guile for they are without fault before the throne of God." (Rev. 14: 1-5). The earth here, which the saints were redeemed from is the flesh—the senses—the mind of the serpent, lust and sensuality. The same earth that the man who was made in God's image was commanded to subdue. But man failed to execute this command and yielded to the serpent—the lust of the flesh and partook of death, and mortal man returned to death. The redeemed are those who have been resurrected and restored to life from the death sting of the serpent—the earth—the senses—the lust of the flesh. These are they which are not defiled by woman, for they are the virgins—spiritually they are pure and reflect God as life; and bring forth spiritual fruit unto Him as life. They think again, they think the thoughts of spirit and not the thoughts of the senses—the lust of the flesh. The man that God made in His image was originally pure; he was a virgin spiritually and was commanded to increase spiritually, and to overcome the flesh—the earth—the senses—and to bring forth spiritual fruit and life to the Glory of God. In the mouth of the redeemed there is no guile—no deception. The deception was in the mouth of the serpent—the senses—and he deceived Eve. All deception is in the lust of the flesh—in the senses—in the serpent. For Satan is the father of liars; but those who have overcome the flesh—the senses and have become virgin spiritually are pure before God and the Lamb. The earth and the flesh—the senses—are one and the same and convey by the same conception—sex—the mind of Satan. All mortal creation—the solar system, the vegetable and animal kingdoms, are controlled by this power of darkness—sex—Satan. Rev.

20:9; 2 Peter 3:7; Zeph. 3:8; Mica 1:4. "But the heavens and the earth which are now by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3:7). God cursed the earth—the flesh—for sin—sex lust—and He turned the man whom He made in His image out into the earth, into the consciousness of the senses—flesh and mortality—for having violated God's commands and for having failed to bring forth spiritual fruit unto God and to reflect God as life, for not subduing the earth—the senses—the flesh. All that is here is sin. The sores on the persons of the human family is sin. God cursed the flesh—lust. All that is in mortal creation is sin, and all that is in mortal creation is controlled by the sex, and sex worship is the death of the soul made in God's image. But a new heaven and a new earth shall appear, when the man whom God created in His image has been restored to life—resurrected from the curse of the flesh—and shall bring forth the fruit of life unto God as the child of God and reflect God as life. The spiritual creation will appear as real to the children of God. The heavens and the earth are controlled by Satan—sex—and where sex is king, death is. Darkness and death, shall pass away as men overcome sin, and a spiritual earth and heaven—life—shall be ushered in. Looking for and hasting unto the coming of the day of God wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat, nevertheless we, according to the promise look for a new heaven and a new earth, where dwelleth righteousness—life. 2 Peter 3:12-13; Isaiah 65:22; Rev. 21:1-27. In this new heaven and new earth, the man that God made in His image and as life, will be fruitful and multiply and bring forth spiritual fruition to the glory of God as the child of God.

Mortal conception and propagation will continue until men overcome sin, to the end of time; and the new birth of the spirit will be necessary for the soul to realize God as life. This mortal existence could not exist without sin. It is the result of sin. It does not reflect God's mind as the all Holy Life and Mind of the Universe. God made man in His image, not a corporal man of flesh and blood. The corporal man of flesh and blood is the mortal conception of sin and death—the conception of the senses. All of God's spiritual realm was populated with spiritual

beings, who reflected Him as life and brought forth spiritual fruit unto Him as life and unto His glory and honor, until rebellion took place in the land of the spirit and life. It was God's purpose in creating man that he should overcome this rebellion; but man yielded to sin that then existed, the mind of the angels which had been cast out from God's presence, and mortal propagation is the result. Sin, sickness and death is the result of the man that God made in His image having yielded to the lust of the flesh. When man shall cease to sin, mortal conception and propagation will come to an end. During this "reign of sin," man will continue mortal conception and propagation. But when the Christ, the lamb, shall usher His kingdom in as life, the man made in God's image, who has been called out of darkness into light, from death unto life, will reflect God as life. The children of the resurrection will have life. A new heaven and a new earth will appear. Sin, sex and mortality will then disappear and God's spiritual creation will be fruitful, increase and multiply spiritually and bring forth spiritual fruit, life, to the Glory of God, as the all life throughout eternity.

The Lord God never multiplied the woman's sorrows and conception and never said she should bring froth children—corporal man—and that her desire should be unto her husband—a sex desire and a sex submission, and that he should rule over her, until the lust of the flesh had been indulged; and corporal conception and propagation by the power of lust is the result. (Gen. 3: 16). When this age of sin—the reign of Satan—sex—shall have ceased, the reign of the Christ, who overcame sin—sex—the lust of the flesh—shall be ushered in, and all the souls that have overcome sin—the lust of the flesh—shall live and reign with Him and bring forth the fruit of eternal life—the same fruit which the man that God made in His image was originally commanded to bring forth to the Glory of God and which Mary brought forth when she spiritually conceived Jesus. We must not confuse God's all and infinite wisdom with our finite limitations. He knew from all eternity that man, that He had made in His image would sin and partake of the mind of the fallen spirits, and therefore, the mortal and corporal creation was brought into consciousness and existence to meet the requirements of the fallen state. It is all one eternal

now with God, but from the viewpoint of our finite minds there is a past, present, and future; and the male and female of the mortal creation were only joined together as one flesh after they had committed the sin. But in God's infinite mind, the male and female of mortal creation were joined together as one from all eternity on account of sin; and they must overcome the sex of the mortal creation, which makes them as one, for the man made in God's image to inherit eternal life. Since sin came into existence, mortal propagation must and will continue as a result of sin, and the soul, which is spiritual, must overcome sin—the lust of the flesh—to become conscious of God as life. The soul must be begotten of the spirit, born again to become a child of God—a child of life—for all that is conceived of the flesh—of the senses—is death. As all conception is of the lust of the flesh, the soul must be born again to see God—must have life imparted to it. It is dead in sin and to the lust of the flesh. It is conceived by the lust of the flesh—by the power of death. If the first man and woman had not yeilded to the lust of the flesh, all conception would have been spiritual, by the power of the divine mind, and there would have been no death. Jesus was conceived by the power of the Holy Spirit—holy life—the divine mind—and therefore had complete power over sin, the grave and death—the serpent—the lust of the flesh—death did not enter into His conception and therefore sin and death had no power over Him. If all women were as pure as Mary, there would be no marrying and giving in marriage, and all conception would be spiritual, and the Kingdom of God—the Kingdom of Life—would be at hand, and the lust of the flesh—the kingdom of death—would be abolished, and man would have complete dominion over the earth—the flesh—as he was originally commanded to do.

CHAPTER XXXII.

THE CHRIST AND HIS HEALING POWER.

Jesus became the Christ when He was anointed—when He received the Gift of His Father as life. This Gift of God as life, eradicates the mind of the serpent and death sting of the serpent—the lust of the flesh—from the consciousness of the soul. He was conceived of the Holy Spirit, the divine mind, that is, by the mind of God which is spirit, rather than by the mind of the serpent—the lust of the flesh. "Now the birth of Jesus Christ was in this wise: When His mother Mary, was espoused to Joseph before they came together, she was found with child, of the Holy Ghost" (of the spirit—holy life—divine mind) Matt. 1: 18; Luke 1: 26-35. Mary, mother of Jesus, had to be absolutely spiritually pure, to conceive Jesus as the Christ, by the power of the Holy Spirit—the divine mind. She had to overcome the lust of the flesh—the carnal mind. She subdued the earth—the flesh—and had dominion over the earth—the flesh—and brought forth spiritual fruition, as man was originally commanded to do. All other conception and propagation is of the lust of the flesh. When the Holy Life came upon her, the lust of the flesh was eradicated from her soul. The Holy Ghost is the Divine Mind revealing itself to the soul as life. It is the holy life revealed unto the soul. It is the God mind eradicating the mind of the serpent and the lust of the flesh from the soul. The soul is dead spiritually, by virtue of the lust of the flesh. It thinks the thoughts of the lust of the flesh; its desires are carnal desires; and all propagation other than that of Jesus is of the soul spiritually dead, the lust of the flesh. All other corporal propagation is of the lust of the flesh. When the Holy Spirit—the Divine Mind—is revealed to the soul, the soul is quickened to life, and the death sting of the serpent—the lust of the flesh—is

eradicated from the soul. The soul that has the divine mind revealed to it is made alive, and becomes the child of God, and does not think the thoughts of the lust of the flesh and desires gratification of the flesh. Mary could not have conceived Jesus as a spiritual conception until after the Holy Life came upon her. Spiritually she had to be awakened to life, from the death sting of the serpent and lust of the flesh, to conceive spiritually. When the Holy Ghost,the Holy Life, came upon her, the death sting of the serpent was eradicated from her soul. She did not think the thoughts of the flesh and had no desires of the flesh. She was spiritually pure, and her conception was of the spirit and not of the flesh, as God intended originally that all conception and propagation should be. If all women were as spiritually pure as Mary, all conception would be spiritual and without the lust of the flesh. The increase that God commanded was of the spirit and not the increase of the lust of the flesh. Originally, before man fell, and partook of the lust of the flesh, God intended all conception and propagation to be of the spirit and not of the flesh. This was the increase (spiritual) that was to be multiplied and the earth (the flesh) that was to be subdued. There was not any conception of the flesh until after the fall. Woman was not told that she should bring forth children "in sorrow and pain" until after the fall. God did not say He would multiply her sorrow and conception, until after the fall. Man was not told that he should cleave unto the woman until after the fall, and woman was not told that she would cling unto her husband and be subject unto him sexually until after the fall. In God's mind all conception and increase was intended to be spiritual, as was the conception of Jesus—the Christ. "And in six months the Angel Gabriel was sent from God unto a city of Gallilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the House of David, and the virgin's name was Mary. And the angel came in unto her and said, Hail thou, that are highly favored, the Lord is with thee. Blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary, for thou hast found favor with God. (The Greek reads, graciously accepted of

God—spiritual life—she had received grace—the holy life). And behold, thou shall conceive in thy womb and bring forth a son and call His name Jesus. And the angel answered and said unto her, "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee, therefore, also that Holy thing which shall be born of thee shall be called the Son of God" (Luke 1: 26-35. Mary had found favor with God, because she had overcome the lust of the flesh, and having found favor with God, had come into the perfect Holy Life. Mary said, "My soul doth magnify the Lord" (Luke 1: 46). She had the Divine Mind revealed to her. And all the human race would find favor with God as did Mary, if they would overcome the lust of the flesh; and conception and propagation would be spiritual as was Jesus, the Christ. Mary was told that she should conceive in her womb and bring forth a son because she had found favor with God—the life of God. The Holy Spirit came upon her—the holy life—the Holy Ghost—would come upon all the human race if it would only overcome the lust of the flesh in desire and thought and live in the conscious realization of the truth of God as life. Mary was spiritually pure and therefore found favor with God—life in God—and brought forth the spiritual conception of the Jesus, the Christ. "That Holy thing which shall be born of thee shall be called the Son of God"—the Son of Life. Jesus was the Son of God—the Son of Life—because he was conceived of the Holy Spirit—life—rather than of the lust of the flesh—death—that is He was conceived by the power of the divine mind rather than by the power of the carnal mind. Then said Mary unto the angel, "How shall this be, seeing I know not a man?" (Luke 1: 34). She was spiritually pure—her soul was in the image of God —she could not have conceived this spiritual conception, without the divine mind. We would all be the Sons of God if we were conceived by the Holy Spirit—the divine mind—and not the lust of the flesh—that is, if we were conceived by the divine mind and not by the carnal mind. If man whom God made in His image, had retained that image and not partook of the lust of the flesh, we all would have been the Sons of God and regeneration would have been unnecessary. We would all have been the children of the Spirit and not of the flesh. But as the man

whom God made in his image, yielded to the lust of the flesh, corporal propagation is the result of the flesh; mortal propagation is of the carnal and not of the divine mind; and man must be born of the spirit in order to become the Son of God. Jesus did not have to be born of the spirit in order to become the Son of God, he was conceived spiritually and was the Son of God. Jesus underwent all the temptations of the flesh, but was not of the flesh. Man who is conceived of the flesh and lust of the flesh has to be born of the spirit in order to become the Son of God—the creation of the spirit. "We are conceived in sin and shaped in iniquity," by the power of the lust of the flesh. Jesus was conceived by the power of the spirit—the divine mind, the power of life—and not of the lust of the flesh—death—and therefore was the Son of God —the Son of Life.

He kept the law—the perfect image of His Father, and underwent all the temptations of the lust of the flesh until thirty years of age. At thirty years of age when the sex of the man Jesus, the lust of the flesh, was in its maturity, He overcame the lust of the flesh, and the Holy Life came upon Him; He had the power to overcome the lust of the flesh, because He was spiritually conceived, and was a child of the spirit and not a child of the lust of the flesh. Jesus is the only begotten of the Father—the only begotten of the spirit—the divine mind. John 1: 18; John 3: 8. All other conceptions since the fall have been of the lust of the flesh, hence He was able to overcome the lust of the flesh and to retain the image of His Father as life and as the Son of God. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. It is the spiritual conception that makes us the Sons of God, and we do not become the Sons of God—of life, until we are born of the spirit. When thirty years of age, when Jesus was in the maturity of the sex power, He overcame the lust of the flesh, and the Holy Ghost—the Holy Life—came upon Him. Luke 3: 20-23; Matt. 3: 12; John 1: 32. Now when all the people were baptised it came to pass that Jesus also, being baptised and praying, the Heaven (the Kingdom of Life) was opened and the Holy Ghost descended in the bodily shape like a dove upon Him. And the voice came from Heaven (from the Kingdom of Life) which said, "Thou are my

beloved Son, in Thee am I well pleased" (Luke 3: 22). The dove was the symbol of the Holy Ghost—Holy Life—the dove is innocent. The serpent in the Garden of Eden was the symbol of the lust of the flesh. The serpent is wise. The dove is harmless. The serpent is the poison of death—the lust of the flesh. The dove here is used as the emblem of the Holy Spirit—the Holy Life. The Serpent in the Garden of Eden is used as the symbol of the knowledge of the senses—sensuality and lust—the lust of the flesh is death and the serpent is used as a symbol of poison and death. When the Holy Ghost came upon Jesus, God declared that He was His beloved Son. The Heavens were opened—the Kingdom of Life. As we overcome the serpent—the lust of the flesh—death—the Heavens—the Kingdom of Life—is opened unto us, and the Holy Spirit comes into the soul as life; the Holy Life comes upon us and we become regenerated, and the children of the spirit—sons of God. When Jesus was thus anointed and the Holy Ghost—grace of life—came upon Him—when He receiveth the Gift of His Father—spirit as life—He became the Christ and went forth to preach the Gospel—to preach the Kingdom of Life and to heal the sick and to raise the dead. He never healed the sick nor opened the eyes of the blind, nor raised the dead until He had undergone all temptation of the lust of the flesh and kept the perfect law of His Father, and had been anointed by the Holy Spirit—had received the Gift of His Father, who is spirit, as life. The Christ Principle, as spirit and life, is the true life; and Jesus became the Christ when He received this true life, as a Gift from His Father. Then He went forth and said, "Repent ye, for the Kingdom of God (the Kingdom of Spirit and Life) is at hand." All four of the gospels agree that Jesus was conceived of the Holy Spirit. Matthew and Luke narrate the facts as to His spiritual conception and Luke records that the Holy thing which should thus be born should be called the Son of God"—the Son of Life—Luke 1: 35. Mark begins his gospel—"The beginning of the gospel (the Kingdom of Life) of Jesus Christ—the Son of God" (the Son of Life). John says, "And the word was made flesh—and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father, full of Grace and Truth (full of life

and spirit)." John 1: 14. He was the Son of God—the Son of the Divine Mind—spiritual life—because He was conceived by the Divine Mind—Spirit—and not by the lust of the flesh. He was full of grace—life—truth and spirit—because He was conceived by the power of life, and not by the death sting of the serpent—the lust of the flesh.

This Kingdom of Heaven—Kingdom of Life and Spirit—by which Jesus was conceived, eradicates the lust of the flesh—the mind of the serpent—from the consciousness of the soul and restores the soul to the image of God, the Father, and heals the physical man. It restores the dead spiritually and physically to life. There is no death, without the death sting of the serpent—the lust of the flesh. Eradicate the lust of the flesh from the consciousness of the soul and the soul has life.

"And Jesus departed from thence, and came nigh unto the sea of Galilee and went up into a mountain and sat down there. And great multitudes came upon Him, having with them those who were lame, blind, dumb, maimed and many others, and cast them down at Jesus feet and He healed them" (Matt. 15: 29-31). "And Jesus went about all the cities and villages teaching in their synagogues and preaching the gospel of the Kingdom (of life) and healing the sickness and disease among the people." Matt. 9: 35; Mark 6: 6; Luke 13: 22; Matt. 4: 23. The Kingdom of the Gospel is the Kingdom of Life and heals the sick—removes the death sting of the serpent. The death sting of the serpent has no power where the kingdom of the gospel —the Kingdom of Life—the kingdom of the Divine Mind prevails within the soul. The gospel is the tidings —the thoughts—of the Divine Mind imparting life to the soul. It is the Holy Spirit coming into the consciousness of the soul; quickening the soul unto life and removing the death sting of the serpent—the lust of the flesh—from the consciousness of the soul. The gospel is the Divine Mind revealed unto the soul and is life to the soul. It is the lifting of the veil from the soul, the eradicating of the lust of the flesh from the soul. It's the thoughts of the Divine Mind revealed to the soul, which eradicates the thoughts of the lust of the flesh from the soul. It is the Holy Life, and where life is death cannot be. There was no death until the soul

felt the death sting of the serpent, until the soul became conscious of the lust of the flesh. The Gospel—the Divine Mind—revealed to the soul, removes the death sting of the serpent and restores the soul to life, to the image of God, who is spirit, and heals the sick and raises the dead. Jesus made the gospel—the Kingdom of Life within the soul—and the healing of the corporal man, one in essence, for they are one in essence. There can be no sickness and no death without sin—the death sting of the serpent—the lust of the flesh in the consciousness of the soul. The Divine Mind revealed to the soul as life eradicates the lust desires from the soul, restores to life, and the diseased physical body to health and raises the dead. The Gospel—the Divine Mind—revealed to the soul as life, heals both the sick body and the sick soul.

Sin—the lust of the flesh—the death sting of the serpent—makes both body and soul sick, and is death to both the spiritual and the material man. Jesus, as He went, preached the gospel—the Kingdom of Life—the Divine Mind, of His Father unto the sick souls and to the sick bodies of men. And this Kingdom of Life that He preached, eradicated the lust thoughts and carnal desires from the souls of men, and healed them. John 4: 46-54; Mark 1: 23-26; Mark 1: 31; Mark 1: 40-45; Matt. 8: 5-13; Luke 7: 11-17; Matt. 8: 23-37; Matt. 8: 28-54; Matt. 9: 1-8; Matt. 12: 10-13; Matt. 9: 18-26; Luke 8: 43-48; Matt. 9: 27-31; Matt. 9: 32-33; John 5: 1-9; Matt. 12: 22-23; Matt. 15: 22-28; Mark 7: 31-37; Matt. 15- 33:39; Mark 8: 22-26; Matt. 17: 14-21; John 9; Luke 13: 11-17; Luke 14: 14; Luke 17: 11-19; John 11; Matt. 20: 30-34; Luke 22: 50-51. Jesus declared the Son of Man was the Lord of the Sabbath Luke 6: 5; Matt. 12: 8; Matt. 12: 10-15. And the same power that made Him Lord of the Sabbath, gave Him the power to heal the sick and dying soul and the sin cursed material body. The Christ within Him—the Holy Life made Him the Lord of the Sabbath and this Christ within Him, gave Him the power by which He forgave sin —restored the soul to life and healed the sick and sin cursed material body. The Sabbath is symbolic of the spiritual rest of the soul—the eternal day of rest wherein the soul shall awake within the image of the Father, and shall rest from the lust and sin of the death of the flesh.

Jesus, the Christ, is the Lord of that day of eternal rest; and "There shall be no night," and no death in that eternal day of life John 11: 24-26. The resurrection of the soul to life is the real Sabbath day, and the Christ is King of that day. Each day (age) recorded in Genesis is symbolic —the symbol of each age of a Progressive creation—creation was progressive. Life progressed as creation progressed. Each day (age) was a higher and more perfect creation. Man was the last of this progressive creation, and he was made in God's image. This age is the age of the Satanic reign—the age of the flesh. Jesus told His disciples to go and preach the gospel—life—and He would be with them unto the end of the world. The term "world" is from the Greek meaning until the "end of the age." Until the end of the lust of the flesh—the Satanic reign. We are living in this age now. In this day of the Satanic reign. As we are restored to life from the death sting of the serpent, we pass out from the age of the lust of the flesh—the day of the Satanic reign—into the Sabbath day—the day of spiritual rest to the soul. As the children of God are resurrected to life from the age of the flesh—the Satanic day to spiritual life—to eternal rest—they pass to and keep the Sabbath day. The Christ will be King of that day and will reign throughout that Eternal Age; in that eternal day, He is king of kings and Lord of Lords. Everywhere He went on the Sabbath, He healed the sick and restored sight to the blind. He could not have done otherwise. He is the King of the Sabbath—the King of life, and as the Christ forgave sins —eradicated the death sting of the serpent—the lust of the flesh—from the consciousness of the soul, and restored the soul to life and material body to health, the Sabbath was a day of healing with Him—a day of restoring life to the soul and health to the sin cursed material body. The Sabbath is symbolic of that eternal day of life, when He shall reign as "King of Kings and Lord of Lords" and restore God's children to the image of the Father and abolish all sin and sickness from the soul. He healed on the Sabbath, both Soul and body. Luke 6: 6; John 7: 22-23; Matt. 12: 8-13; Luke 13: 12-16; Mark 3: 1-5; Luke 6: 9-10; Luke 6: 7. When the Scribes and the Pharisees brought the woman to Jesus, who had been caught in the very act of adultery, He said to them,

"He that is without sin, among you, let him first cast a stone at her" (John 8: 7). Under the Mosaic law a woman caught in the act of committing adultery had to be stoned to death. Death was the penalty for sin; the law provided that those who were witnesses to the act of adultery should do the stoning. Stoning was the method and death was the penalty, and those who saw her commit the act of adultery had to administer the penalty; so when the Pharisees and the Scribes caught the woman in the act, they carried her to Jesus and said, "Master, this woman was taken in adultery, in the very act" (John 8: 4). He turned to them and said, "He that is without sin among you, let him first cast a stone at her." And they turned and went away one by one. They were all guilty. (John 8: 9). He then turned to the woman and said, "Woman where are those thine accusers? Hath no man condemned thee?" And she said, "No man, Lord." And Jesus said unto her, "Neither do I condemn thee. Go and sin no more." (John 8: 11). The Master here defines sin as the lust of the flesh. This is the sin—the serpent that was in the Garden of Eden. It is the only sin that ever was or ever will be. All other evils eminate from this sin. This is the only and original sin. It is the first death. All diseases of the corporal man and the spiritual death of the soul, originate in this the original sin. The gospel is the Impartation of the Divine Mind to the soul as life. This Impartation of Life to the soul by the Divine Mind restores the soul to life and heals the sick mortal man. Without sin—the lust of the flesh—in the consciousness of the soul, there would be no sickness and no death. The gospel—the Divine Mind imparted to the soul as life, forgives sin and heals the sick. When the Divine Mind is imparted to the soul as life, the soul is regenerated and restored to the image of God, as man originally was before the fall.

When Jesus healed the sick He told them to "go and sin no more." When He healed the sick He said unto them, "Thy faith hath made thee whole, thy sins are forgiven thee." The Master always coupled sin and disease together as one. The forgiving of sins and a restoration of health are one; they go hand in hand; they are one in essence. "And behold they brought to Him a man sick with the palsy, laying on a bed; and Jesus seeing their

faith said unto the sick of the palsy, Son be of good cheer; thy sins be forgiven thee." "And behold, certain of the Scribes said within themselves, "This man blasphemeth." And Jesus knowing their thoughts said, "Wherefore think ye evil in your hearts? For whether it is easier to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth (in the flesh) to forgive sins, (then sayeth he to the sick man of the palsy) Arise, take up thy bed, and go into thine house. And he arose, and departed to his house. But when the multitude saw it, they marveled, and glorified God, which had given such power unto men." (Matt. 9: 2-8). Jesus, the Christ had power to forgive the man's sins because Jesus the Christ was the Son of God—the Son of Spirit. Conceived without the lust of the flesh and was without sin—lust desires. Sin here was the same sin that was in the Garden of Eden—the lust of the flesh, and this sin had bound the man down with the palsy. To heal him was to forgive his sins, to eradicate from his mind the desire for the gratification of the lust of the flesh, for sickness and sin are one. To forgive his sins, to eradicate all carnal desires from his mind and soul, was to restore his soul to the consciousness of God as life—to reveal the Divine Mind of God as life unto the soul, and thereby remove the death sting of the serpent—the lust of the flesh—from the soul. Sickness and sin are within the carnal mind, and are the results of an impure mind, carnal desires and the gratification of lust. Man is not revealed as the perfect image of God—as the Son of God—until the carnal mind is overcome. There is no healing of the sick until sin is overcome. The scribes thought evil of this healing—they were living in the consciousness of the lust of the flesh, and could not understand how the Christ healed the sick. The evil that they were thinking, was the same evil that the Serpent put Adam and Eve to thinking in the Garden of Eden—the lust of the flesh. Where evil (lust) is, sin is (death); where sin is, sickness and death are. To heal the material man the soul must overcome sin—the veil must be rent, and man must be revealed as the perfect image of God.

"And behold men brought in a bed, a man which was taken with a palsy; and they sought means to bring him in, and to lay him before him. And when they could not

find by what way they might bring him in, because of the multitude, they went upon the house top, and let him down through the tiling with his couch into the midst before Jesus. And when He saw their faith He said unto him, Man, thy sins are forgiven thee. And the Scribes and the Pharisees began to reason saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, He answering said unto them, What reason ye in your hearts, whether it is easier to say, Thy sins be forgiven thee, or to say, Arise up and walk? But that ye may know that the Son of man hath power upon earth (in the flesh) to forgive sins. He said unto the sick of the palsy, I say unto thee, rise, and take up thy couch, and go to thine house. And immediately he rose up before them, and took that whereon he lay and departed to his own house, glorifying God." (Luke 5: 18-25). The Master forgave sins — removed the carnal in thought and desire from the mind and soul—when He healed the sick—that is, He revealed the divine mind of His Father as life to their soul thereby removing the death sting of the serpent—the lust of the flesh from the soul. There can be no healing of the sick until sin is forgiven, the lust desires of the flesh eradicated from the mind. He was aboslutely pure, spiritually; lived in thought, mind and desire above the consciousness of the lust and sex senses of the flesh, and therefore, was the Christ—the life of His Father—and he Had power to forgive sins—to restore the soul to life and to heal the sick. The veil—the lust and sex senses must be "rent from top to bottom" for the soul to realize God as life. The Christ rent this veil when He healed the sick. When we become the sons of God—overcome the lust of the flesh completely, not only in act, but in thought and desire, we become apostles of the Christ and ministers of the word, and can heal the sick.

The Christian has overcome the lust of the flesh and has the life of the Father, and can heal the sick; and he that cannot heal the sick is not a Christian. He that has not overcome the lust of the flesh cannot heal the sick—is not a Christian. He that has overcome the death sting of the serpent is a Christian, and can heal the sick and lead the soul into the conscious realization of the Divine Mind of the Father as life. There was no death until there was

sin—lust of the flesh—there was no veil that separated man from God in mind and thought until there was sin—lust. Remove the veil—the lust of the flesh—in mind and thought, and man stands revealed, the perfect image of God, and there is no sin, sickness nor death in the perfect image of God.

"And He was teaching in one of the synagogues on the Sabbath, and behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together and could in nowise lift up herself. And when Jesus saw her, He called her to Him and said unto her, Woman thou art loosed from thine infirmity. And He laid His hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work; in them, therefore, come and be healed, and not on the Sabbath day. The Lord then answered him and said, Thou hypocrite, doth not each one of you, on the Sabbath loose his ox or his ass from the stall and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound down, lo, these eighteen years, be loosed from this bond on the Sabbath day?" (Luke 13: 10-16). Jesus healed on the Sabbath day, because He is Lord of the Sabbath day—that eternal day of rest to the soul—the eternal day wherein the soul shall rest within the bosom of the Father, free from the death sting of the serpent and the lust of the flesh and live unto God, and reflect Him as life. The soul must be made free from sin—lust—to enter into that eternal day of life. Jesus therefore on the Sabbath freed the souls of men from the lust of the flesh and healed them. Jesus here defines sin and disease as one. "This woman who hath been bound down by Satan (lust) these eighteen years." Satan is the same serpent that was in the Garden of Eden—the lust of the flesh, and has bound all humanity down with disease and sickness since the first man and woman indulged the lust of the flesh. Hospitals, insane institutions, and the drugs of materia medica are the monuments that have been erected to sensuality. "For this cause thou shalt die." "Touch it not (lust) lest ye die." Jesus said, "Ought not this woman, being a daughter of

Abraham, whom Satan hath bowed down these eighteen years, be loosed from this bond on the Sabbath day?" She was the daughter of Abraham. She had sinned, and Satan (lust) had bound her in the shackles of the flesh with disease and suffering; but she had come to repent of her sins and thus to become a daughter of Abraham. All who repent for the sins of the flesh become children of Abraham—children of the Divine Mind. They have the Father as spirit revealed to the soul as life and the lust of the flesh eradicated from the consciousness of the soul. Every soul that has had the divine mind of the Father revealed to it is quickened into life and becomes of the seed of Abraham. None can be healed except the seed of Abraham; and none can heal except the seed of Abraham. The death sting of the serpent must be removed before the soul can be restored to life—to the perfect image of God and stand revealed as the perfect child of God, and the material body healed. The greatest sinners are not those who indulge the lust of the flesh in act, but the Senile, who indulge in the lust of the flesh, not in act, but in thought and desire only. They are perverts. The desire to sin must be removed from the soul for man to become a child of God.

"And Zaccheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor and if I take anything from any man by false accusation I restore him four fold. And Jesus said unto him, This day is salvation come to this house, for as much as he also is a son of Abraham" (Luke 19: 8-9). All who become the sons of Abraham, have selfishness and greed removed from the soul as did Zaccheus. It is the death sting of the serpent within the soul—the sex and lust senses—that produces avarice and greed, and sickness and disease. It is the soul that is spiritually dead that thinks the thoughts of avarice and greed and lives in a sick body. The children of Abraham—the souls that have had the Divine Mind revealed as life, live above the death sting of the serpent—avarice and greed. There is no selfishness, avarice and greed, disease and death in the Divine Mind of God, the Father, who is life and love.

"And it came to pass, when He was in a certain city, behold a man full of leprosy, who, seeing Jesus, fell on his face, and besought Him, saying, Lord, if thou wilt,

Thou can make me clean. And He put forth His hand, and touched him, saying, I will, be thou clean. And immediately the leprosy departed from him" (Luke 5- 12-13). "And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee. And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when He saw them, He said unto them, Go shew yourselves unto the priests. And it came to pass, that as they went they were cleansed" (Luke 17: 11-14). Priesthood is spirituality—purity of soul. True priesthood is the soul overcoming the lust of the flesh and coming into the conscious realization of the Divine Mind as life. We must all become priests to see and to realize God as spirit and as life. Christ was the Chief Priest, because He absolutely overcame the lust of the flesh—the death sting of the serpent—and was perfect life. He told the lepers to go shew themselves to the priests—that is to repent of their sins—the lust of the flesh—and seek the Divine Mind of the Father as life, and as they went they were healed. As we forsake the senses, the soul comes into the understanding of God as life. As we go from the lust of the flesh into the consciousness of the Father as spirit and as life, we are healed spiritually and materially. We become priests and Sons of God.

Syphillis is a mild form of leprosy. Leprosy is the most destructive sting that the serpent administers to the human body. It is the worst of all the afflictions of sin. Syphillis and leprosy are the results of the serpent—the lust of the flesh. Gonorrhoea is another child of sin—the serpent. The human race is cursed and afflicted with the result of these diseases. The other diseases mentally and physically which curse the human race are bi-products of gonorrhoea, syphillis and leprosy. Insanity, nerve diseases, cancer and all forms of human and mental suffering are the results of sin—lust. They may have been inherited from generations passed, but they are the result of sin. The serpent everywhere administers his sting of death to the children of Adam. The young, by self-abuse, fill the insane asylums before maturity. The idiot, the premature old-age face, the idiotic smile, and the glare of the eye, are the results of sin—self-

abuse. The mature, by indulging the lust of the flesh pre-maturely age, and become weak and infirm, mentally and physically. The hospitals and insane institutions of the world are filled with females afflicted with diseases peculiar to their sex as a result of sin. The males are cut off prematurely in life as a result of sin. Insanity is every where as a result of sin, as a result of self-abuse and the over indulging the lust of the flesh. The results of the lust of the flesh—the death sting of the serpent—fill the insane institutions of the world. These conditions have existed in all ages since the fall of Adam and Eve. They existed in the days of Jesus, the Christ, as now. He overcame the lust of the flesh, at thirty years of age, and became the Christ, was pure in heart, mind and thought—lived in the conscious realization of the Divine Mind of His Father as life; and for three years went about teaching the Kingdom of Life—the Gospel—forgiving sins and healing the sick and restoring men to their right minds. Wherever He went He cast out the death sting of the serpent—the result of the lust of the flesh—from the consciousness of the soul, thereby restoring the soul to a conscious realization of the Divine Mind of the Father and healing the soul spiritually, and the material body physically.

"And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind Him, and touched the border of His garment, and immediately her issue of blood stanched. And when the woman saw that she was not hid, she came trembling, and falling down before Him, and she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately. And He said unto her, "Daughter, be of good comfort; thy faith hath made thee whole; go in peace" (Luke 8: 43-44; Matt. 9: 20-22). This woman was diseased for the same cause that produces all the infirmities of the material man—sin—the serpent had produced his effects upon her. Her disease was within the sex and lust senses, as are all diseases. There was not any disease and sickness until the first man and woman were turned out of the Garden of Eden; out and from the Presence of God as Life; and the flaming sword and the cherubim—the carnal and lust thoughts of the flesh—were placed between them as spiritual beings and God as spirit and life.

It was the carnal and lust thoughts of the flesh that constituted the cherubim and the flaming sword of the Garden of Eden. It is these carnal and lust thoughts of the flesh that keeps man as a spiritual being from partaking of the tree of life—from realizing God as the all spirit, mind and life. There was not any death until this flaming sword and cherubim—the carnal and lust thoughts of the flesh—were manifested in the consciousness of the soul. The flaming sword and cherubim—the carnal and lust thoughts of the flesh—are the cause of all sin, sickness, disease and death. Remove the flaming sword and cherubim—the carnal and lust thoughts of the flesh—from the consciousness of the soul, and you eradicate disease, sickness and death and restore the soul to life and the material body to health. This woman was sick with a disease peculiar to her sex, as a result of sin. The Christ removed the flaming sword and the cherubim—carnal and lust thoughts and desires—from the soul of the woman and thus restored her soul to the Garden of Eden, where she could partake of the Tree of Life—realize and understand God as Spirit and Life—and by thus restoring her soul as spiritual being to life, He healed the material body. And He said unto her, "Daughter, be of good comfort, thy faith hath made thee whole." Her faith consisted in her repudiating and forsaking the lust of the flesh and sensuality, not only in act, but in desire and thought; and by repudiating all that pertained to the flesh, she came into a conscious understanding of God as spirit and life. And by thus coming into a conscious understanding and realization of God as Spirit and life, she came into the conscious realization of life. She established the correct relation between herself as the spiritual creature, and God as the Spiritual Creator; and as all life is within God, when she came into the correct relation with God, she reflected Him as life, and thus abolished death from the soul and disease from the material body. Faith in God is the establishing of the correct realtion between the creature as a spiritual creation and God as the Spiritual Creator, and this correct relation between God the Father and the soul, as a child of God, gives life to the soul. This correct relation between the soul and God can only be established when the lust of the flesh is eradicated from the consciousness of the soul—when the veil is

"rent in twain from top to bottom." Moses established this correct relation with God when he went upon the Mount of Sinai and "lifted the veil" from over his face—the veil is the lust senses of the flesh. Moses did not see God through the nerves of the physical eye nor hear God through the auditory nerves of the physical ear; but he saw God through the spiritual eyes of the soul and heard Him through the spiritual ear of the soul; and talked to God in the language of the spiritual tongue and understood God spiritually. For Moses to see God spiritually face to face, the veil of the lust of flesh had to be removed from the soul. It was not a material being, that appeared in the person of Gabriel and spoke to Mary, the mother of Jesus. An angel is a messenger, and must think the thoughts of God's mind to convey God's message. Every thought of the soul that is divine, is from God and is an angel of God. It is God's message—God as the Divine Mind revealed in thought. It was the Divine Mind of God, the Father, flowing into the consciousness of Mary's soul, eradicating every thought of the flesh from her soul, until her thoughts were absolutely pure before God—she thought only the thoughts of the Divine Mind—that enabled her to conceive Jesus spiritually. It was the Divine Mind, within her soul as life, that constituted the angel Gabriel. She could not have understood and conversed with Gabriel—a spiritual being except in the language of the spirit—she had to be pure to realize His presence. And through this Divine Mind—the Holy Life—she conceived a Perfect Spiritual being—through the perfect understanding of God as life, she conceived Jesus, the Christ—the Perfect Being. Faith is the eradication of sin from the soul and a perfect conscious realization of God as life. And this faith, the correct understanding of God, and the conscious realization of God as life, restores life to the soul, and heals the sick material body. There can be no restoration of the soul to life and no healing of the material body unless there is a forgiveness of sins. Jesus said to all of them, who came sick and maimed, "If thou will believe thou shall be healed." That is, if you will repudiate and forsake the lust and carnality of the flesh, not only in act, but in thought and desire, and establish the correct relation with God, and come into the conscious realization and understanding of God

as life, Thou shall have thy soul restored to life, thy sins forgiven thee, and thy material body healed. Doctors of materia medica in Jesus' day attempted to heal by their materia medica as now. They had the sensual view of things as now; they believed that there was life within the senses and matter. "She had spent all of her living upon physicians, neither could be healed of any." (Luke 3: 43). Medicine never healed the sick and never will. Medicine cannot eradicate the serpent—lust—sin—from the soul. Drugs cannot take the death sting of the serpent from the soul and restore the soul to life. Drugs cannot eradicate the carnal thoughts and desires from the mind and consciousness of the soul. There was no sickness and no death until sin—the lust of the flesh—the death sting of the serpent—had been indulged in thought as well as act. The carnal and lust thoughts of the flesh must be eradicated from the mind and the consciousness of the soul to restore the soul to life and to heal the sick material body. Jesus said to the sick, "Bowed down by Satan" (by lust) who flocked to Him from all parts of Galilee and Judea, "Thy faith hath made thee whole, thy sins are forgiven thee, go sin no more." As we establish faith in God—come into the conscious realization of God as Spirit and Life, and repudiate and forsake the lust of the flesh—the soul is restored to life, sins are forgiven and the material body is healed. But the soul to heal and to be healed must be pure. No woman would have ever thought of marrying Jesus, the Christ. In the presence of Jesus, the Christ, fallen women fell down and cried out for their sins to be forgiven, and their souls to be restored to life, and their diseased bodies to be healed. Whenever a woman came into His presence she realized that she was in the presence of a Holy and Perfect Being. She never thought of Him as man, as a member of the opposite sex, but as the Son of God. Jesus never aroused the lust of any woman. But His very presence caused them to cry out for their sins to be forgiven. They felt the guilt of the flesh in His presence. Men and women deranged in mind and diseased in body from self-abuse, those of both sex bowed down by Satan (lust) realized their guilt in His presence and cried out "We know who Thou art—the Son of God—torment us not."

No woman ever had any carnal desire for Jesus, the Christ. The Holy Life within the man Jesus overcame the lust of the flesh and made Him the Son of God and every woman that came into His presence felt the guilt of sin, and instead of being attracted to Him as a member of the opposite sex, they fell down at His feet and confessed their sins. No woman ever thought of marrying one of the Apostles. Peter had a wife, but after the day of Pentecost he left home and family and went forth to preach the gospel—the kingdom of life. Imagine a woman being sexually attracted to Paul or John? The Apostles were so pure that they appealed to the opposite sex as brothers rather than husbands. They were the Apostles of the Christ—the Prince of Life—because they had overcome the lust of the flesh in mind, thought and desire—lived only within the realm of the Divine Mind, and the Mind of the Christ. They appealed to no woman as a husband, and no woman appealed to them as a wife—they had overcome the sensual—sin—and like their Master, they could heal the sick and raise the dead. All true Apostles and ministers of the Christ have overcome the sensual—sin—and live in the Mind of the Christ and appeal to the opposite sex only as brothers and not as husbands. When the sensual, sin, has been overcome there is no sex attraction. The true Apostle or minister of the Christ, who like his Master—has overcome the sensual—sin—has no attraction for the opposite sex—and can heal the sick soul and sick body. There can be no sex attraction, without the lust of the flesh—sin—in the mind and thought. There can be no true Apostleship of the Christ until the sensual—sin—has been removed. Any other Apostleship is of the flesh and a false prophet—an apostle of death. When the church returns to true Christianity and to the mind of the Christ and overcomes the sensual—sin—it will heal the sin cursed soul and the material sick body, as of old.

The Christian Church is a sexless church—not sexless physically, but spiritually. Emasculation does not make a Christian. Some of the deepest dyed in sin are sexless physically. Sin is in the mind, in thought and in desire. The greatest perverts and sinners are physically sexless and without the power to gratify the lust of the flesh—they do not possess the faculty of gratification of

lust, but the desire for the faculty to gratify the lust makes them perverts, and finally insane. The Christ mind destroys this insanity, this desire for the lust faculty in the mind. This is what the Christ did when He cast out demons—evil thoughts—lust desires—out of the mind and restored men to their right minds.

Some of the purest Christians in thought, are the best sex physically. By the power of the Christ Mind, they have overcome the lust of the flesh, not only in act but in thought and desire.

The Christian Church was spiritually sexless, during the first three centuries of the Christian Era, and during those three centuries it was a Christian Church in reality, and healed the sick. But when it became sensual and paganistic it lost its power to heal the sick. Let us light the torch of Christian truth and march from the City of Babylon—the City of sensuality—to the City of the New Jerusalem—the City of Soul Purity—wherein the souls of men may again be conscious of the Christ as the Prince of Life, and be Christians, and restore those possessed with demons—sexual perverts—evil minds—to their right minds, and the sick bodies of men, "Bowed down by Satan" (lust) to health. The Christ—the Prince of Life—and His healing power, which is life, lived in mind, thought and desire will cast out all demons—lust thoughts and desires—and heal the sick bodies of men "Bowed down by Satan"—lust and sensulaity.

The Christ said, the Kingdom of Heaven—the Kingdom of Life—is within you. As we overcome sin—the lust of the flesh—in thought and desire, we come into the Kingdom of Heaven—the Kingdom of Life—and this life of the Father which regenerates the soul, through the Christ, takes every evil thought and desire of the flesh out of the soul, and restores the soul to life and purity, and heals the sick body. Jesus said "Take up thy cross and follow Me." The cross was the emblem of death—sin—and so is the serpent. The cross of Jesus was overcoming lust, in thought and desire, and in so doing He overcame death. If we would follow Him, we must overcome the lust of the flesh, in thought and desire, and by so doing, we shall overcome the death sting of the serpent and be resurrected and live unto God, and not only cast demons—evil thoughts—out of ourselves and heal our own sick bodies, but others. Christ heals, the serpent kills.

CHAPTER XXXIII.

THE GOSPEL AND THE CHRISTIAN.

"And Jesus went about all Galilee teaching in their synagogues and preaching the Gospel of the Kingdom and healing all manner of sickness and all manner of diseases among the people" (Matt. 4: 23). "Now after that John was put in prison, Jesus came into Galilee preaching the Gospel of the Kingdom of God (the kingdom of the Spirit and Life) and saying, The time is fulfilled and the Kingdom of God (the Kingdom of Spirit and Life) is at hand, repent ye and believe the Gospel (repudiate the flesh and consider God as the only true life)" (Mark 1: 14-15). "And He said unto them, Go ye, unto all the world, and preach the gospel (life) to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned, and these signs shall follow them that believeth (that consider God as life and come into the conscious realization of Him as life) in My name, shall they cast out devils (carnal thoughts and desires of the flesh) they shall speak with new tongues; they shall take up serpents (carnal desires) and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover" (Mark 16: 15-18). "And this gospel of the kingdom (of life) shall be preached in all the world, for a witness unto all the nations and then shall the end come." (Matt. 24: 14). "And Jesus went about all their cities and villages teaching in their synagogues and preaching the gospel of the kingdom (life) and healing every sickness and every disease among the people" (Matt. 9: 35). The question is, what is the Gospel? Jesus, the Christ, defined it both in deed and precept. He defined the Gospel in deed and in act by healing the sick and restoring men unto their right minds; and He define dthe Gospel in precept and principle when He forgave the sins of men and cast out the lust of the flesh from

the consciousness of their souls and restored their souls to life. There was no death until man sinned; until man indulged the lust of the flesh and then man died. Man is not a material, a corporal being; but man is a spiritual being, made in the image of God, who is spirit; and man reflected the life of God as long as man retained the image of God; but when man the spiritual being, who was made in God's image, partook of the lust of the flesh in thought, mind, desire and consciousness, man, the spiritual being made in God's image, lost the image of God and the soul died spiritually and the corporal man died physically. The spiritual death of the soul and corporal sickness and death are the results of sin. There are sin, sickness, disease and death, but they are within the senses of the corporal man; and as the man, made in God's image, partakes of the lust of the senses of the corporal man, in thought and desire, he becomes spiritually dead and the corporal man suffers sickness, disease and death. It was the thoughts of the senses—the desires of the lust of the flesh—the carnal mind—which was placed at the Garden that constituted the cherubim and the flaming sword, which turned man out from the image of God and produced all the sickness, disease and death to which man is heir. The lust of the flesh—the carnal mind—is death. The Divine Mind is life. The carnal mind is of the senses —the lust of the flesh. It is composed of male and female in thought. It is of mortal creation in mind, thought and desire. The Divine Mind is of God. It is neither male nor female—it is life. God is the only life that there is in the Universe. All spiritual creation reflects God as the only life. The Gospel is the God Mind—the good news of the good tidings—the good thoughts—the spiritual thoughts of the Divine Mind as they flow into the soul, imparting life to the soul, and eradicating the death sting of the serpent and the consciousness of the lust of the flesh from the soul. The Gospel is God—the Divine Mind, imparting the Divine Mind—life—to the soul. When God created man in His image He imparted life to him and he became a living being. That is, the Divine Mind, imparted life to the soul, made in God's image; and the soul became a living being, reflecting the image of God, who is life. When the soul partook of the lust of the flesh in thought, desire and act, the man made in God's image

lost the image of God as life and had carnal desires and thoughts. The Gospel is the Divine Mind restoring the soul to life by regenerating it and casting out the consciousness of the lust of the flesh from the soul and imparting life to the soul—restoring the soul to the state of life which man possessed originally, when made in God's image. The Gospel is God, the Divine Mind, the all life—the Universal Intelligence, revealing Himself as life to the soul and eradicating the desire and the lust of the flesh from the consciousness of the soul. The Gospel is the Divine Mind in thought and life within the soul, and where Divinity and Life are, the lust of the flesh and death cannot be. Jesus preached this Gospel—this kingdom of life—this Divine Mind—this all life, because He was conceived by the power of life and the Divine Mind; and because He had been anointed, and had received the Life of His Father—all Grace as the Gift of Life. Wherever He preached this Gospel—this kingdom of life—the Divine Mind of God—the Universal Intelligence of the Universe, Life was imparted to the souls of men and the death sting of the serpent—the lust of the flesh—and the carnal thoughts and desires of the flesh were eradicated from the souls of men and the souls of men restored to life and the corporal bodies of men to health. The Gospel—the kingdom of life—the Divine Mind casts out the evil thoughts of the flesh from the mind, consciousness and the soul of man and restores the man to his right mind—to the mind of God, who is spirit and life. Wherever Jesus went preaching, He imparted life to the souls of men and restored them to their right minds and healed their material bodies. The Gospel is Life to the Soul; it is the all power; it is the All Life; it is the Divine Mind eradicating the carnal mind from the soul and thoughts of man. The Gospel—the kingdom of life—the Divine Mind, casts out every evil thought of lust, avarice, greed, malice, hatred, murder and death and restores the soul to life; to the thoughts of love, harmony, peace, charity, chastity, and life. The soul that has received the Gospel has received the gift of life, and thinks thoughts of God, which are love, purity, and life. There can be no sin, sickness, disease and death, except within the mind of the serpent—lust, avarice, greed, hatred, murder, malice, and death are the results

of sin—the lust of the flesh. All diseases of the corporal man and of the soul are results of sin—the death sting of the serpent. The Gospel—the kingdom of life—the Divine Mind, eradicates this death sting of the serpent, from the soul, heals the corporal body, the diseased mind and the sick soul. There can be no healing of the soul, without the Gospel of the kingdom of life. The soul which is dead to the lust of the flesh must receive the impartation of the Divine Mind of God, the all life, before it can realize God as Spirit and Life; until this veil is "rent from top to bottom," there is no life for the soul. The Gospel —the Divine Mind of God—the All Life—imparted to the soul as life, rents this veil—the lust senses—from "top to bottom" and restores the soul to life, to purity of thought and love. The same Divine Mind that imparts life to the soul and casts out demons—carnal thoughts from the soul—and restores the soul to life, restores man to his correct mind and heals the material body. The soul that is conscious of God as life, that soul has had the Divine Mind—Life—imparted to it; it is neither sick nor dies; such a soul is in the image of God, the Father, and thinks thoughts of the Divine Mind and has complete power over all disease, sickness and death.

The Gospel—the Kingdom of Life—the Divine Mind revealed to the soul as life heals the sick soul, restores the deranged mind and cures the diseased corporal man, that soul has had a revelation; it has had the veil lifted—the lust desires removed from the soul. When the human family shall have subdued the flesh and overcome the sensual, the corporal man will no longer be diseased; insanity will cease and souls will live unto God. Eliminate the mind of the serpent from the consciousness of the mind and the soul of man and the corporal man will cease to be diseased and mentally deranged and the soul will live unto God. The mind of the serpent—sensuality —is the father of all diseases of the corporal man, mental derangements and the death of the soul of man; and "these signs shall follow them that believe, in My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink of any deathly thing is shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16: 17-18).

The Divine Mind imparted to the soul casts out devils —the thoughts of sensuality and lust—imparts life to the soul; the soul speaks with a new tongue—the language of the spirit and life. The Divine Mind imparted to the soul eradicates the serpent—the lust of the senses—from the soul; and where the lust of the flesh is eradicated from the soul there is no disease in the corporal man nor death in the soul. The lust—the senses of the flesh—the mind of the serpent, cannot impart death to the soul, when the Divine Mind is imparting life to the soul. Death cannot be where life is. The soul that is thinking the thoughts of the Divine Mind is not thinking the thoughts of the senses—the lust of the flesh. The soul that is thinking thoughts of the Divine Mind has had life imparted to the soul. The Holy Life has come upon that soul and that soul has complete power over sin, sickness and death. The Kingdom of Heaven is the Kingdom of Life—the Kingdom of the Divine Mind—the Holy Life. The Kingdom of Heaven—the Kingdom of God—the Gospel—is the Holy Ghost—the Holy Spirit —the Holy Life coming into the soul eradicating the thoughts and the consciousness of the lust of the flesh from the soul and restoring the soul to life. This is the Gospel—the Divine Mind, imparting life to the soul. The soul that has had this revelation of the Divine Mind —this lifting of the veil of the senses from the soul—has come into the Kingdom of the Divine Life, and thinks the thoughts of the Divine Mind and not the thoughts of the lust of the flesh. Such a soul is in the Kingdom of God—in the Kingdom of Life—and can commune with the angels and understand their language of spirit, as did Mary when Gabriel spoke to her and she conceived Jesus. The soul that has not had this impartation of life—the Divine Mind revealed to it as life, has not had the veil of the senses removed from the soul and thinks thoughts of the senses—the lust of the flesh and is spiritually dead. The Gospel—the Kingdom of Life—the Divine Mind, revealed to the soul—the Holy Ghost, the Holy Life, the Holy Spirit, generated into the soul restores the soul to life and heals the corporal man. The real man—the man made in God's image and who is spiritual is neither sick nor dies—when he bears his correct relation to God—the Divine Mind—and lives with-

in the conscious realization of God as the all life; the death sting of the serpent does not enter the Kingdom of Life. When the veil is rent and the man made in God's image is restored to his correct relation with God as life, man is neither sick nor dies.

"Then He called His twelve disciples together and gave them power and authority over all devils (evil spirits and carnal desires) and to cure diseases, and He sent them to preach the Gospel of God (the Kingdom of Life) and to heal the sick" (Luke 9: 1-2). "And when He called unto Him the twelve disciples, He gave them power against unclean spirits (lust thoughts and carnal desires) and to cast them out and to heal all manner of sickness and all manner of disease" (Matt. 10: 2). "And He goeth up into a mountain and calleth unto Him whom He would and they come unto Him and He ordained twelve that they should be with Him and that He might send them forth to preach and to have power to heal sickness and to cast out devils (carnal thoughts)" (Mark 3: 2-15). And He called unto Him the twelve and began to send them forth two by two and He gave them power over unclean spirits (lust thoughts)" (Mark 6: 7). The apostles went forth as the Master had commanded them and preached the Gospel—the Kingdom of Life—and wherever they preached this Kingdom of Life, the Divine Mind was revealed unto the souls of men as life, and the Holy Ghost—the Holy Spirit—the Holy Life—came upon men quickening the souls of men to life and casting out the thoughts and desires of the lust of the flesh—the thoughts of the mind of the serpent, and the corporal man, diseased and bound down by Satan—the lust of the flesh—was healed, and the dead were raised. Devils and evil spirits are not only departed spirits that lived for the flesh here, but the carnal thoughts of the soul still in the flesh. Acts 3: 15, 9: 32-40; Mark 16: 20. The Christians preached this Gospel—this Kingdom of Life—and healed the sick soul and the suffering corporal man for three hundred years; for three centuries after the Christ left this earth, the Christians healed the sick and restored sight to the blind, and the diseased mentally to their right minds. The church of the third century became sensual and worshipped the lust of the flesh as god and then the church lost its power to heal the sick.

An apostle means a messenger. A messenger is conscious of and knows the mind of the one whose message he bears. He must know the mind of his Master to convey his Master's mind. An apostle of Christ and a minister of the Gospel has to be conscious of the Gospel—the Kingdom of Life—the Divine Mind—and live in the conscious realization of God, the Divine Mind, and think the thoughts of the Christ, in order to preach the Gospel—the Kingdom of Life. An apostle or minister cannot impart the Divine Mind as life—teach the Gospel—unless he is conscious of the Divine Mind as Life. A true apostle, a messenger of the Christ, not only preaches the kingdom of life to the soul but heals the sick and restores the mentally deranged to their right minds. For as the Gospel—Divine Mind—is imparted to the soul as life, the carnal desires leave the soul and the man is restored to his right mind. He who is not an apostle of Christ—who does not think the thoughts of God—the Divine Mind as life—cannot preach the Gospel—the Kingdom of Life—to the sick soul and to the corporal man bowed down with pain and suffering by the power of Satan—lust. He who thinks the thoughts of the lust of the flesh is an apostle of the flesh—of death—and not an apostle of the Christ and the kingdom of life. He is a false prophet, preaching the religion of the senses, the mind of the serpent and the kingdom of death. There is a true test that applies to every man who claims to be an apostle of the Christ and a minister of the Gospel—of the kingdom of life. Can he heal the sick bowed down by Satan—lust? If he is an apostle of the Christ or a true minister of the Gospel—the kingdom of life—he can heal the sick, and restore the mentally deranged to their right minds. He is an apostle of the Christ and a true minister of the Gospel—the kingdom of life—if he has the power over sin and disease—lust. Every apostle of the Christ; every true minister of the Gospel, (the Kingdom of Life,) is living within the conscious realization of the Divine Mind as life, and has power over sickness and disease—the carnal thoughts of the flesh and mind of the serpent. Jesus the Christ was the Prince of Life. (Acts 3: 15). God is life and the only life—the Divine Mind and this Divine Mind is life—the all and holy life. Jesus was conceived by the power of this Divine Mind, and was the Son of God

—the Son of Life and not the son of the lust of the flesh—the son of death. Mary, His mother, was a true Christian. She was the "highly favored of God"—of the Divine Mind—that is she received the grace of the Divine Mind—the Gift of Life as a revelation from the Divine Mind who is Universal Life. God is every where and the Holy and the Universal Life. Mary overcame the lust of the flesh in thought, mind and desire, by holy living and thus came into the possession of the holy life, and the Divine Mind was revealed to her as life. The veil of the lust and sex senses was lifted from her in thought, mind and desire, and the Angel Gabriel that appeared unto her, was the thoughts of the Universal and Divine Mind, flowing into her soul as life. Gabriel's voice was the voice of the spiritual tongue of the divine life. Gabriel did not speak to Mary, the corporal woman, through the auditory nerves of the ear, nor did she see the angel through the nerves of the material eye; but she saw him through the eye and the vision of the soul and spoke to him through the spiritual understanding of the soul. A soul cannot converse with an angel until it has had the veil of the lust and sex senses lifted from the soul. A soul cannot understand the Divine Mind and the language of spiritual beings until the soul has overcome the lust of the flesh. If the human family were as pure as Mary, all men could commune with angels. If all women were as pure as Mary, they would conceive spiritually, and the lust of the flesh—the "reign of Satan"—would come to an end. These messengers of life, these thoughts of the Divine Mind that were revealed to Mary were life, and through this life—Divine Mind—she conceived Jesus who became the Christ. The conception of Jesus was the true conception that was commanded originally, when God consecrated theman made in His image and told Him "To be fruitful, multiply, replenish and subdue the earth"—the flesh. Mary subdued the lust thereof and when she did, the Divine Mind was revealed to her through the power of the Holy Spirit—the Holy Life—and she conceived and brought forth a spiritual increase—the Jesus who became the Christ. If the human family were as spiritual as Mary, the kingdom of God—the kingdom of life—would come and the kingdom of Satan would be banished from the thoughts, minds and souls of men.

Jesus, who became the Christ, was the Son of God, the Son of Life. The true Christian is a Son of God. The true Christian has overcome the lust of the flesh in mind, thought and desire, and by having overcome the senses of the flesh, he comes into the conscious realization of God—the Divine Mind—the Holy Ghost—the Holy Spirit—and the Holy Life comes into the soul and the soul is regenerated from the thoughts of the flesh, and comes into a holy state, where the soul only thinks the thoughts of the Divine Mind and is conscious only of God as life and spirit, and thus becomes a child of God—life—and lives unto God as the only life. "For whosoever is born of God (life) overcometh the world"—the flesh—the lust of the flesh in thought, mind and desire. "Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God—the Sons of Life—therefore, the world (flesh) knoweth us not because it knew not Him." (1 John 3: 1). As we pass from the children of the flesh—the sensual—to the children of Spirit—life—death knoweth us not. The flesh—the sensual—knew not the Christ—God as life—the Divine Mind as expressed in the Christ. Within this Divine Mind is the only life. When the Holy Ghost—the Holy Life came upon Jesus, He became the Christ, and expressed the Divine Mind of His Father as life. The Christ became the life of His Father, when the man Jesus overcame the lust of the flesh. He lived in thought, mind and desire above the death sting of the serpent and therefore within Him was the all life. The Christian has life. The Christian lives within the conscious realization of the Divine Mind as life, and thus thinks the thoughts of spirit and life and not the thoughts of the lust of the flesh. The lust of the flesh in thought, mind and desire cannot know the soul that has been born into the kingdom of life—the lust of the flesh cannot know the Christian. We are Christians because we are the Sons of God—the Sons of Life and the Christian has full power to cast out sickness from the corporal and material man and death from the soul. For there is no death except within the lust senses of the flesh. All life is within the Divine Mind. The soul that has had the Divine Mind revealed to it and has been born into the Kingdom of Life—the Kingdom of Spirit, is unconscious of the death sting of the serpent.

He is the child of God—of life—and there is no death in the Kingdom of Life—Spirit. He that hath the Son hath life. (1 John 5: 12). All who have overcome the lust of the flesh hath the Son—the Christ—who is life to the soul.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on earth (in the flesh), and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made Heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of wrath of her fornication" (Rev. 14: 6-8).

The "Everlasting Gospel" is the everlasting life. It is God—the Divine Mind—imparting to the soul the Divine Mind as life, and eradicating from the soul the death sting of the serpent—the thoughts and desires of the lust of the flesh. The impartation of the Divine Mind to the soul restores the soul to life—abolishes the cherubim and the flaming sword (the lust) from the gate of the Garden of Eden (life) and permits the soul to return to the image of the Father. The Divine Mind imparted to the soul as life abolishes death—the lust of the flesh from the soul, and the soul comes into the kingdom of life—the conscious realization of God as life, and partakes of the nature of the Divine Mind as Life—eats of the fruition of the "Tree of Life." The Soul that has had the Divine Mind imparted to it as life has been born into the Kingdom of Life—the Holy Ghost—the Holy Spirit—the Holy Life—has come into that soul and it bears the image of God, as Father, and reflects God as Spirit and Life and is a child of God—of Life. This is the everlasting gospel—everlasting life.

"But as many as received Him, to them gave He power to become the Sons of God, even to them that believed on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1: 12-13). We are the children of death until the death sting of the serpent—lust—is removed from the soul. We are conceived in lust and by the power of death, and dead spiritually until the death sting of the serpent—

the lust of t he flesh—is removed from the soul by the impartation of life to the soul through the Divine Mind. The veil of the lust senses is between the soul and God until it is removed by the impartation of life to the soul, through the Divine Mind. Jesus said to Nicodemus, "Except a man be born again he cannot see the Kingdom of God"—the Kingdom of Life. Unless the soul has life imparted to it by the Divine Mind, thereby removing the death sting of the serpent—the lust of the flesh, from the soul, man is dead spiritually. Jesus said to Nicodemus, "Except a man be born of the Spirit—the Divine Mind—he cannot enter the Kingdom of God"—the Kingdom of Life. "That which is born of the flesh is flesh"—death, and "That which is born of the Spirit is Spirit"—Life. The Gospel is the impartation of the Divine Mind, the Christ—Life—to the soul. This impartation of the Divine Mind—the Christ—Life, to the soul—removes the veil, rents the veil "from top to bottom," and eradicates all the power of the lust of the flesh—death—from the soul. Every desire of the lust of the flesh—and the power of death—are eradicated from the soul when the life of the Divine Mind is imparted to the soul—the Holy Ghost—the Holy Life—the Holy Spirit—imparted to the soul abolishes the lust of the flesh and death from the soul. Jesus said unto Nicodemus, "Art thou a master in Israel, and knowest not these things?" Israel is the soul that has had the life of the Divine Mind imparted to it, and the death sting of the serpent removed from the soul. Israel is the seed of Abraham, Isaac and Jacob. Every soul that has had the Divine Mind imparted to it as life and overcomes the lust of the flesh in thought, mind and desire is of the house of Israel. Jesus said to Nicodemus, Art thou a teacher in this kingdom of life, and knowest not that a man must have the Divine Mind imparted to the soul to see God—to enter the kingdom of life—that every desire of the lust of the flesh—which is death, must be removed from the soul, before the soul can be conscious of God as spirit and life, and reflect God as life (John 3: 1-10).

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is

poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the Holy angels, and in the presence of the Lamb" (Rev. 14: 9-11). The "beast" here is the same "beast" that was in the Garden of Eden—the serpent—lust of the flesh—and all who worship the "beast," indulge the lust of the flesh in act, thought and desire are spiritually dead, and bear the image of death. The serpent was the most subtle of all the beasts. Lust is death. It is death to the soul. The veil—the lust thoughts and desires of the flesh—separate man from God, the all life. All who worship the "Beast"—lust—are in outer darkness and spiritually dead.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." (Rev. 14: 8). The city of Babylon—the city of the lust senses—has fallen in every soul that has had the Divine Mind imparted to it as life. Every soul that has had the Divine Mind imparted to it as life, has been born again and has overcome the lust of the flesh in thought, desire and act. Every soul that has had the Divine Mind imparted to it as life and has overcome death—the lust of the flesh—is a saint. Such a soul has been sanctified—has had the death sting of the serpent—the lust of the flesh—removed from the soul, and has come into the kingdom of life. Such a soul is sanctified. There can be no new birth until the soul has overcome the lust of the flesh, not only in act, but in thought and desire. The soul cannot come into the kingdom of life, into a conscious realization of God as spirit and life, until it has overcome the kingdom of death—the lust of the flesh.

And Jesus answering said unto them, "The children of this world marry, and are given in marriage. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more, for they are equal unto the angels, and are the children of God (of life) being the children of the resurrection" (Luke 20: 34-35-36.) "It is better to marry than to burn." That is if you are going to indulge the lust of the flesh, you should marry. But it is of the flesh, just the same. At the marriage in Cana, Jesus

turned water into wine. John 2: 1-11. Wine is the emblem of blood. Jesus said "flesh and blood"—the lust of the flesh cannot enter the Kingdom of God. By this miracle Jesus meant that marriage is of the lust of the flesh, and not spiritual. The church has a right to say that a man shall not have more than one wife, as a matter of morals, but this does not change the truth, that marriage is of the lust of the flesh, and that the soul must be resurrected from the lust and death of the flesh, that causes it to marry in flesh in order for the soul to see God and to become a child of God. Every soul that has had the Divine Mind imparted to it as life, has been resurrected—restored to life, and is a child of God—of life. Every soul that has been thus resurrected has had the death sting of the serpent removed from the soul and has overcome the lust of the flesh. Only the carnal within man marries. Only the children of "this world"—of the flesh—death—marry. The children of "this world"—the flesh—death—beget and conceive and propagate through sin—the lust of the flesh—death. Marriage is "honorable" in this state of sin and death, but it is of the flesh and not of the soul. As long as man propagates through sin and death—the lust of the flesh—he should marry; but a marriage and a funeral should never take place in a church, for the same power that makes man die, causes him to marry and propagate—the lust of the flesh—and makes the new birth necessary for the soul to see and to realize God as Spirit and Life. Every soul that has had the Divine Mind imparted to it as life has been resurrected to life—has had the death sting of the serpent—the lust of the flesh—eradicated from the soul, and is a child of God—child of life—"and can die no more." Such a soul is a child of "that world"—the world of Spirit and of Life and "Neither marries nor is given in marriage," "but is equal unto the angels, and is a child of God"—child of Life. Such a soul has received the Gospel—the impartation of the Divine Mind as life, and has been resurrected and born into the kingdom of life and is a Christian. The Christian has dominion over the earth—the flesh—death. When God made man in His image, He commanded him to have dominion over the earth—the lust of the flesh—death—and Live. But man yielded to the lust of the flesh—the dominion of the earth—the dominion of death

and died. Through the impartation of the Divine Mind, the Christ as life, to the soul, man is resurrected—is restored to life—and becomes a child of God—a child of Life—a Christian.

CHAPTER XXXIV.

THE CHURCH.

The traditional term "church" is from the Greek word "Kyriakon," meaning "belonging to the Lord"—the House of the Lord. The New Testament's term for church is Ecclessia, which means to call out; and when applied to spiritual things in its original meaning, means God's spiritual children who belong to Him spiritually—that is to say, the term church spiritually means all of God's spiritual children who have applied the power of the Atonement to their spiritual beings and natures and who have had the carnal nature of the natural man destroyed in their spiritual consciousness—soul—and who therefore belong to God spiritually. The souls that have returned to Eden is the church. God's church is His spiritual kingdom and is composed of all His spiritual creatures who are reconciled to Him and who are in harmony with His spiritual laws and spiritual nature; and His church existed in the mind of God before the creation and from all eternity. The visible organization on earth, termed the church, is only a shadow of the real church. The real church cannot be organized by men; it is invisible and exists in the spiritual nature of God's children.

Only the spiritual man belongs to the Lord; the physical man has no part in God's church. The physical man with his material senses cannot know God's church. The church is spiritual and the spiritual man made in God's image can only be of the church. The physical man trying to know the church and God through the physical and sex senses of the material man is idolatry. The Children of Israel were ever attempting to materialize the church and to worship God through the physical senses. The priesthood of Israel, the Scribes and the Pharisees were ever attempting to materialize the church and to convert Israel into a meterial kingdom and to give

unto the people a religion of idolatry—a religion of the sex and lust senses—in order to gratify their desire to worship a material god through the physical senses of the material man. It was this idolatry of the natural man and the carnal mind of the Children of Israel that the Prophets were ever proclaiming against, and calling upon the children of Israel to return to the God of Abraham, Isaac and Jacob and to worship God as Spirit with their spiritual natures and spiritual minds. All through the ages, the material man has attempted to materialize God. The natural man, the seed of the serpent, has said to the spiritual man, "Worship my god through thy physical and sex senses"—the natural man has ever said to the spiritual man, "Worship my god through matter, know him through thy physical and lust senses." This is the seed of the serpent, the carnal nature of the natural man, destroying the spiritual nature of the spiritual man in his spiritual consciousness—the soul. It is the power of the devil, the natural man, fighting against God's spiritual kingdom and attempting to destroy the spiritual life of the spiritual man made in God's image.

This was the devil's temptation of the Christ, and Christ said unto him, "Get thee behind me, Satan, for it is written that you shalt worship the Lord thy God only."

God's church existed before Abraham, Isaac and Jacob. It existed in the souls of His spiritual children from the Creation. He said to Abraham, "I will make thy seed as the stars of the heavens," and wherever Abraham's seed are, God's spiritual children—the church —is—Souls that have returned to the Garden of Eden. His church is written in the innate minds and souls of His children and all who apply the law of the Atonement to destroying the seed of the serpent—the natural man—are members of His Church. You might destroy the Bible and His church would still exist. The Bible as a verbal revelation only lightens up the Spiritual light and life existing in the innate consciousness and mind of God's children—the spiritual man made in His image. His revelation was made to the innate mind and conscience of the spiritual man and His saving power was manifested to the spiritual man before there was any Bible; before God ever revealed Himself to man in a verbal revelation, as in the Bible, He revealed Himself in His spiritual na-

ture to the innate mind and consicence of His spiritual children whom He created in His own image.

He reveals Himself and has revealed Himself to the innate mind and soul and spiritual nature of every child that He ever created in His own image; and the saving power of the Atonement was a reality from all eternity and before the Creation, and every child whom God created in His image who has applied the Atonement as a saving power to destroying the carnal nature of the natural man in the consciousness of the spiritual man, is of God's kingdom, he is of God's Chruch; he belongs to God.

God never left His Church to poor, mortal, erring man with power to control it and to own it. The Church is God's and the Christ is at the head of the Church, and no poor mortal man or set of men have any intervening power between the Christ as the Head of the Church and God's spiritual children. Salvation is a personal matter and every child of God has access to the Chief of God's Church—the Christ and His saving power. Being a member of the visible church organized on earth by men, does not save—it is only a shadow of the reality—a church organization cannot save, but by having the carnal man destroyed in the spiritual man, by the power of the Atonement you are saved; you belong to God, you are of the Church. You are of the Church and a member of God's Church because you are saved by the power of the Atonement rather than being saved because you are a member of the visible church upon earth organized by man.

The Christ told the disciples, "Go preach the gospel, beginning in Jerusalem first." Jerusalem was the center of the Jewish nation. The Jewish nation was a theocracy, meaning, of course, "a nation or a people ruled and governed by the Lord"—that is, that God lived, dwelt within them as a people and directed them. Jerusalem was the heart, the center—the Temple in Jerusalem was the figure of Christ's body as the coming King. All this was symbolic of a spiritual reality, meaning God dwelling within man's spiritual nature, and His material body being the Temple in which the Spirit dwells, and after death He will have a spiritual body. Jerusalem was destroyed, but the Bible teaches that there is a New Jeru-

salem, a spiritual Jerusalem—a City of Soul Purity. Jesus told the Jews to destroy this temple and in three days He would raise it up again, meaning, of course, His physical body which the Temple was symbolic of—and that He would rise in the glory of His spiritual body.

When He told His Disciples to go preach the gospel, beginning in Jerusalem, He meant, of course, beginning with their own spiritual natures first; that is, to get spiritual life and light themselves and then go preach it to the world, to begin in the City of Soul Purity, to have their own souls spiritually pure first. The Christ thereby declared that His church was a spiritual institution, only to be known and realized by the spiritual man, —that the material man has no part in His church and His kingdom. "He saith unto them, But whom say ye that I am? and Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shall bind on earth shall be bound in heaven, and whatsoever thou shall loose on earth shall be loosed in heaven" (Matt. 16: 15-19). Here the Christ declared that He is the Rock upon which He will build His Church and the gates of hell—the sex and lust senses—shall not prevail against it. It is the Christ upon whom He is going to build His Church—upon Himself as the Head of the Church, and not upon Peter. The word "Petra" means "rock" in Greek, and the word "Peter" is derived from Petra, and Christ said to Peter, "They say that I am the Son of the living God, and others say that I am John the Baptist, and others say that I am one of the Prophets, but whom do you say I am Peter." "And Simon Peter answered and said thou art the Christ, the Son of the living God, and Jesus said unto him, Flesh and blood hath not revealed it unto thee, but My Father which is in Heaven; and I say unto thee thou art Peter, and upon this rock I will build My Chruch and the gates of hell shall not prevail against it, and I will give unto thee the

keys of the Kingdom of Heaven, and whatsoever thou shall bind on earth shall be bound in Heaven, and whatsoever thou shall loose on earth shall be loosed in Heaven." The Christ did not tell Peter that He was going to build His Church on Peter the Rock, but that He Was going to build His Church on Christ, the Rock; on the Christ who had overcome the flesh—the sex and lust senses—of the man Jesus, and that the Gates of Hell—the power of the flesh—the sex and lust senses—should not prevail against it. Peter said, "Thou art the Christ, the Son of the living God," and the Christ said "upon this Rock (that is, the Rock that I am the Christ, the Son of the living God, that I have overcome the flesh, and therefore am the Christ) I will build My Chruch and the Gates of Hell shall not prevail against it." That is to say, I am the Christ, perfect Spirit, possessing all the attributes of My Father who sent Me, and upon this Rock, the power of the eternal Spirit and of My Father who sent Me, who is Spirit—I will build My Church, which is Spirit, and the Gates of Hell—the power of the carnal mind, and the natural man, with his lust—shall not prevail against it; that the lust of the carnal man and the material man shall not prevail against My Church, which is spiritual, and which I will build on My own spiritual nature, which possesses all the spiritual attributes of the Father who sent Me. And unto you, Peter, who have manifested your faith in Me as the Son of the living God, I will give unto you the keys to the Kingdom of Heaven that you may unlock the doors of your own spiritual nature and enter into full fellowship of spiritual life; and whatsoever you bind of your spiritual nature here shall be bound in Heaven and whatsoever you shall loose here shall be loosed in Heaven. That is to say, Unto you, Peter, by virtue of My spiritual power as the Son of the living God and upon your manifestation of faith in My Divinity, I will give you power to grow in spiritual Life and Light and in proportion as you exercise your spiritual nature, you shall grow in spiritual Light and Life, and in proportion as you deny your spiritual nature and yeild to the power of the natural man and his carnal mind you will be denied spiritual Light and Life. As you, Peter, overcome the serpent you shall have life, and as you yield to the serpent you shall have death.

And He gives unto every child of God made in God's image—the same keys to the Kingdom of Heaven that He gave Peter. The Christ never said nor never intended to say unto poor mortal Peter that He would build His Church upon Peter and would give Peter and his successors the keys of Heaven to lock the doors against God's other children whom He created in His image. He never made Peter the keeper of the conscience and souls of His children with the power to exclude them from the Kingdom of Heaven. Christ, the Head of the Church, governs His own Church and spiritual kingdom as the Son of the living God. "From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I." (Psalm 61: 2). "Bow down thine ear to me; deliver me speedily; be thou my strong Rock, for an house of defense to save me" (Psalm 31: 2). All through the Bible the Prophets and the Psalmist referred to the Christ who was to come as the Rock, and it was upon this eternal Rock of Ages, the spiritual Son of the spiritual Father, whom He declared He would build His Church upon, and the gates of hell should not prevail against it—that is to say, He declared His church to be spiritual; that He erected it upon Himself and His spiritual nature as the Son of the living God and that the lust and carnal mind of the natural man shall not prevail against it.

The real meaning of this passage of Scripture is just the opposite from what the Catholic world has construed it to mean in order to establish a Monarchical system of Church government and a Preisthood claiming the power to forgive and retain sins.

The Early Church, in form of Church Government, was a pure Democracy. Each Church was a separate and distinct governing body. The Disciples of the Christian Religion were poor and humble and they were persecuted by the carnal mind and the natural man of the kings, rulers and the men of power of their day. They collected in humble places and in secret quarters to worship and organize churches and owned their property jointly and in common, as the Scripture plainly sets out and teaches as well as secular history. John in Revelation refers to "The Churches" in Asia, and not to the "Church." "I, Jesus, have sent mine angel to testify

unto you these things in the Churches" (Rev. 22: 16). "The Churches of Christ salute you" (Rom. 16). The Apostles addressed their letters to the Churches at Rome, Corinth, Ephesus, and not to a Monarchical official Church. The Early Church Fathers, during the first centuries of the Christian era likewise addressed their communications to the Churches, for the primitive Church was a pure Democracy and each Church was a separate and distinct organization, with its local Elders or Pastors whom they selected as their spiritual leaders and overseers. The terms "Bishop," "Pastor," "Elder," "Priest," and "Presbyterer" are synonymous and in the Early Christian Church, meant one and the same thing; that is, the one who was selected and set apart by the Church as the spiritual leader and overseer of the flock and local Church. Paul ordained Elders for the local churches wherever he established them and charged them to be "Faithful Overseers," i. e., to be faithful in Spiritual things to the body of Christians who had selected them and set them apart as their spiritual leaders. The term "elder" means older and in spiritual things meant, of course, one who was older in spiritual matters and who was rich in the power of the Spirit—and for this reason he was selected as the spiritual leader and overseer of the local church. The Jews had their Elders in the synagogues, and in the Early Christian era, the Elder was the Pastor of the local Christian Church—and was the leader in spiritual things of the organization to which he belonged. The Early church was fashioned after the Jewish synagogue.

But these local Churches soon began to send out missionaries under the supervision of the Church and the pastor who remained in charge of the Church assumed leadership over the home Church and the missionary sent out, and by degrees and the continual increase of authority, the pastor who remained in charge of the home church became known as the "Bishop" or Chief Pastor. The Chief Pastors by degrees assumed more and more authority and finally began to meet in conclaves, or councils, and to legislate, to govern the Churches—each Chief Pastor assuming control and jurisdiction over his territory or "See." Then they created "Arch-Bishops" to have jurisdiction over a certain number of the Bishops

and thus by degrees a system of laws and regulations were worked out to govern the Churches. When these conclaves, or councils of the bishops met they had to have a presiding officer or chief.

Rome being the center of the world at that time, the Bishop of Rome, of course, had the most important territory or jurisdiction, and he was selected as the Chief and as such developed into the "Pope," or the Chief presiding officer of the monarchical system of man-made government to regulate and to govern the Churches. When the Emperors of Rome made the Christian religion the State religion, the State and the Church became united and when the Roman Empire fell, the Pope was the most important factor and he became both Emperor and Pope; that is, final authority in both Church and State, and the system of Church government was patented after the Roman Empire; the Pope taking the place of the Emperor and the Cardinals taking the place of the Roman Senate. In the days of the Roman Empire, the Emperor was selected from the Senate and by the Senate, so the Pope is elected from the College of Cardinals and by the Cardinals. The Roman Empire was founded on a military system of government—that those in authority must be obeyed, was the established rule. The Roman Catholic Church is patented after the same system. When the Roman Church had thus systematized the forms of Church government, it brought over the old Mosaic rites and formalities, hence the Roman Catholic Church united in its system, the formalities of the Mosaic Dispensation with the Pagan religions of Rome, the State government of Rome and the Christian system; as an institution, it is the combination of all.

It has possessed devout followers and done a great deal of good as well as a great deal of harm. It has had good Popes and bad Popes—good priests and bad priests—good men and bad men—who believed in it as an Institution; but as an Institution the Christ never established it while on earth. He never created an Arch-Bishop—a Cardinal or a Pope. The Early Church was a pure Democracy and was founded upon spiritual life and personal faith in the Christ as its Head.

The Catholic Church claims Apostolic succession—that is, each Bishop is an Apostle, and the Apostle-

ship has come down from the time of Christ from one Bishop to the other in succession by virtue of the ordination of one Bishop by another Bishop. There was no such a thing as a Bishop, in the sense now used in the Catholic Church, in the Early Church.

The term "Apostle" is from the Greek word "Apostolis," and means "one sent forth," or a messenger. The Early Apostles whom the Christ sent forth to preach His gospel were His messengers and He has been sending His spiritual messengers whom He calls and inspires by power of the Spirit to preach His gospel during all the ages and will unto the end of time. Moses and the Prophets were His Messengers. To be a messenger, you have to have the mind of the author. The Christ overcame the flesh, and all who overcome the lust of the flesh have His mind and are His Apostles.

There were other Apostles, besides the twelve whom Jesus called around Him personally, as His witnesses while on earth. Paul was called to be an Apostle after Jesus left this earth—that is, to be a messenger for the Christ. "Paul, called to be an Apostle of Jesus Christ through the will of God, and Sosthenes, our brother, unto the Church of God which is at Corinth" (1 Cor. 1: 1-2).

Here we have it declared that Paul was called to be an Apostle after Jesus left this earth; that is, called to be a spiritual messenger for the Christ. And the Christ is daily calling men to be spiritual messengers for Him—that is, to be Apostles—and that, too, without intervention of any man-made system of Church government or man-made authority. To be an Apostle we must overcome the serpent as did the Christ.

In the Primitive Church the minister or local pastor of the local Church was called Apostle—that is, a spiritual messenger for the Christ. "Salute Andronicus and Junia, my kinsmen, and fellow prisoners, who are of note among the Apostles, and who were in Christ before me" (Rom. 16: 7). Here we observe that in the Primitive Church, the Elder, or spiritual leader, of the local Church was an Apostle; that he was a spiritual messenger for Christ.

Christ Himself was an Apostle in that He was the Father's Messenger sent to the spiritual children

of the Father's, "Wherefore, Holy Brethren, partakers of the Heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." (Heb. 3: 1). Here we observe that Christ was the Great Apostle, the Chief Preist, the Son of God, the Spiritual Messenger of the Father sent to this earth to His spiritual children. And we observe too that here "Priesthood" means spiritual power, Life and Light and that "Apostle" means Spiritual Messenger. Every child of God is a Priest and an Apostle who possesses spiritual Life and is a spiritual messenger for the Son whom the Father sent.

The Christ said unto Peter, "Flesh and blood hath not revealed it unto you"—that is, that He, The Christ, was the Son of the living God but that it was Spirit that had revealed it unto Peter that Christ was the Son of the living God; this same Spirit makes every child of God whom He made in His image and who is applying the power of the Atonement to his personal spiritual nature, a Priest and an Apostle—a spiritual child and a spiritual messenger. Flesh and blood—the lust of the flesh—did not reveal it unto Peter, but the spirit. It took the spirit to reveal it to Peter's soul that the Christ had overcome the flesh of the man Jesus.

The natural man born of lust could not reveal it unto Peter that Christ was the Son of the living God; only the spiritual nature of Peter could know this spiritual truth; only the spiritual man can know Christ as the Son of the living God—that is, only the spiritual man can know Christ the Son with all the spiritual attributes of the Father who is Spirit.

Both the Catholic Church and the materialism of the Protestant world are in error. The spiritual man cannot be reached through the physical senses of the natural man. The spiritual man must be reached through the spiritual senses and he must know God through his spiritual senses.

Prayer is spiritual desire, meditation and communion with God and not formalities, ceremonies and emotions of the natural man. By spiritual prayer, that is, silent spiritual desires, meditation and communion, the spiritual man can know God; but the natural man, through the natural senses and the carnal mind, cannot know God.

It was the natural man who made marriage a sacrament of the Church. The natural man lives for lust and the carnal mind. It was for the sins of the natural birth and the lust of the physical man that the Altar was erected to offer sacrifices upon, for without the sin of the conception and birth of the natural man there would have been no need of an Altar and a Sacrifice. In the Adam man, all died, likewise in the Christ man all were made alive. The Altar was erected to offer sacrifices for the sins of natural conception and birth and the material man has used it to consecrate marriage and the natural conception and birth. The Church should teach that marriage is natural and not spiritual and that the marriage relation is not for indulging lust for lust sake, but only to reproduce the race; and the children should be taught by their natural parents the difference between the natural man and the spiritual man and what nature is and the truth as to spiritual things.

The Scriptures teach the truth as to the natural and the spiritual man, and the church should teach the truth as contained in Holy Writ. God's children have no right to deny His Word in their teachings or lives.

The church on earth is a mere shadow of the reality of the real Church but it should be true to the real. And He said unto them, "With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and he said, Take this, and divide it among yourselves; For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. And he took the bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (Luke 22: 15-20). Here Christ administered His Sacrament to His Apostles. It was the Passover. The blood placed on the post by the Children of Israel as they fled from bondage, represented the death of the physical man and the freeing of the spiritual man from the bondage of the natural man and was symbolic of the final Passover and the Crucifixion of Jesus, when He would

atone for the sins of the lust of the natural conception and birth of the natural man and destroy the carnal power within the consciousness of the spiritual man. "I will not drink of the fruit of the vine until the Kingdom of God shall come"—Jesus meant to say here that He would not drink of the full spiritual fruit of His redeeming power until Spirit should triumph over matter and Life over death on the Cross, and the Atonement should be fulfilled and His Father's spiritual Kingdom should be a complete reality to every child of God, who avails himself personally of the power of the Atonement. He told them to do this in remembrance of Him, that is, to administer His communion in remembrance of the shedding of His blood and the breaking of His Body, in that the shedding of His blood and the breaking of His Body represented the death of the natural man with his carnal mind and lustful nature, who is at enmity with the spiritual man—the soul—and is death to the spiritual man—the soul. Jesus declares that His body is broken and His blood is shed as the final Passover, which is freedom to the spiritual man and death to the physical man—the final freedom of the soul from the flesh, which is life to the soul. "This do in remembrance of Me." Daily call into your spiritual consciousness—soul—my Life as Life to you; that is, what He means when He says, "Do this in remembrance of Me." "I will not drink of the fruit of the vine until the Kingdom of God shall come," that is, "I will not eat of it in the spiritual kingdom until the power of the flesh is destroyed."

The church on earth is the shadow and the beginning of the spiritual reality which will last and live through eternity. The Church is the life of the soul. Every soul that has been quickened and had the death sting of the serpent eradicated from the soul, is a member of the church. Such a soul thinks the thoughts of the Christ and is His Apostle. The Universal Church is composed of all souls that have returned to Eden—the image of the Father.

CHAPTER XXXV.

REDEMPTION AND THE CHURCH TRIUMPHANT

In Genesis we have the Serpent; in Revelation we have the Dragon. The Dragon in Revelation is the same as the Serpent in Genesis. The Serpent and the Dragon are the lusts of the carnal man—the sex and lust senses; and the natural man, with his thoughts of lust and carnal desires is the seed of the Serpent; and the Christ, with His perfect spiritual ideas, born without a natural father is the seed of the woman; and all of God's spiritual children who partake of the Christ's nature.

We have this dual nature in the Garden of Eden the moment the soul became conscious of the serpent—the natural and the spiritual man. We have the same dual existence in Revelation—the natural and the spiritual man. This dual man is all through the Bible from Genesis to Revelation. The seed of the Serpent and the seed of the woman spoken of in Genesis 3: 15 are the keys that unlock Holy Writ.

The natural man represents all that is contrary to the spiritual man. He, with his lust desires and carnal thoughts, is the Devil and the Serpent mentioned in Genesis 3: 1. He is of the mind of the fallen angels and all that is unreal and darkness and death. The spiritual man is God's child made in His own image, and Christ is His Chief Priest, and this natural man and spiritual man is the seed of the Serpent and the seed of woman mentioned in Genesis 3: 15—and the war between this natural man and spiritual man and the conflict of their natures is the truth of the Revelation of God's Word.

"And there appeared another wonder in heaven; and behold a great red Dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did

cast them to the earth;" (Satan carried down with him one third of the angels to the earth—carnal consciousness —the state we are now in). The woman was the mother of the Christ and the Child was the Christ who represents every element of God's spiritual nature and every truth of His spiritual kingdom. This Dragon—lust—the natural man, the father of lust, was ready and is ever ready to destroy the power of the Christ and to destroy the spiritual Light and Life of the spiritual man whom God made in His image.

In the twelfth and thirteenth chapters of Revelation, John describes this Serpent—this natural man—the Devil; how he fought to destroy the spiritual man; he describes the mighty war between the natural and the spiritual man. "And the great Dragon was cast out; that old Serpent, called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night" (Rev. 12: 9-10). Here John tells us that the natural man with his carnal mind, which is the seed of the serpent, is finally destroyed within the consiousness and spiritual nature and the spiritual man and is cast out from the spiritual nature and conscious of the spiritual man by the saving and atoning power of the Christ. That the spirit as life has quickened the soul back into life and cast the thoughts of the serpent out of the soul.

"These shall have one mind and shall give their power and strength unto the best" (Rev. 17: 13). Here John in the 17th chapter of Revelation narrates with great force and describes with marvelous effect the nature of the natural man and his carnal mind with its fruits—lust, abomination, adultery, fornication, murder and every element and nature which is contrary to God's nature and His kingdom, all of which is the seed of the serpent. He compares ancient Babylon with all of her sin and wickedness to the harlot woman and the abominations of the earth—the flesh. Here we have the sexual passion of the woman, as in Genesis, representing the moving and growing force of the carnal mind of the mortal creation.

The lust of the flesh here as in Genesis represents all of the elements of the animal creation, which are contrary to God's spiritual kingdom. John says, "All of these elements of the natural man, lust, adultery, fornication and murder have one mind and shall give their strength unto the beast." "The beast," of course, is the sensuality of the natural man. "These shall make war with the Lamb and the Lamb shall overcome them; for he is Lord of lords and King of kings, and they that are with Him are called, and chosen, and faithful" (Rev. 17: 14). Here the Lamb, of course, is the Christ, who as the Chief Priest of God's spiritual children has overcome the abominations of the natural man and destroyed the natural man and his carnal mind within the spiritual nature and spiritual consciousness of God's spiritual children by the power of the Atonement. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. 17: 6).

The woman here represents Babylon, the City of the Sex and Lust Senses of the natural man, with all his power of lust, malice, hatred and murder. The woman is the drawing force in the mortal creation, and Babylon is the City of the Lust and Sex Senses, and in this city the soul dies.

John describes with great effect, power and force how the natural man, with his lust and carnal mind, has fought from the beginning of time and will until the end of time with the spiritual man, in the 17th and 18th chapters of Revelation, and in the 19th, 20th, 21st, and 22nd he tells us how the spiritual man through the atoning power of the Lamb triumphs over the natural man. He likewise describes how all who have not had the lustful nature and carnal mind of the natural man destroyed within their spiritual consciousness—souls—by the power of the Atonement are cast into outer darkness; that is, hell; it is the spiritual man cast out from the spiritual presence of his Maker—and who partakes of the nature of the natural man—which is contrary to God's spiritual nature. He describes with great glory how all who avail themselves of the Atonement and have the mind of the natural man destroyed within their spiritual consciousness—souls—shall live with God. They have been resurrected to life eternal, and the death sting of the serpent has no power over them.

"And death and hell were cast into a lake of fire. This is the second death and whosoever was not found written in the book of life was cast into the lake of fire." Of course, this is spiritual death—this is hell—and those who have not had their names written in the Book of Life are God's children, who lived for the natural man with his lust and carnal mind dominating their lives and prevailing in their spiritual consciousness—souls—and have not had the nature of the natural man destroyed in their spiritual natures by the power of the Atonement.

"And I, John, saw the Holy City, the New Jerusalem —the City of Soul Purity—coming down from God out of heaven prepared as a bride adorned for her husband." Here, John used the law of lust between the sexes—the most consuming and binding tie of the natural creation—to illustrate Christ's love in the spiritual world for the Redeemed. The New Jerusalem had no Temple therein—it is not material but spiritual. It is the City of Soul Purity. The thoughts of the senses and the carnal do not enter there. "And I saw no temple therein for the Lord God Almighty and the Lamb are the Temple of it." Here the material creation had passed away and Spirit had triumphed over matter—life over death—and God and His Son and the Redeemed are the New Jerusalem —the City of Spirit, Light and Life. All that is unreal is excluded from that city of soul purity—reality, spirit and life.

In Rev. 22: 2 the Tree of Life is described. It is the same Tree of Life that was in the Garden of Eden, but now the Flaming Sword which turned every way, as we are told in Genesis, to keep man from partaking of the Tree of Life after he had yielded to the law of lust and taken into his spiritual nature—the soul—the mind of the carnal man—the serpent—is removed, that he may partake of the Tree of Life. This Flaming Sword which was the lust and the carnal mind of the natural man in the spiritual consciousness—soul—of the spiritual man after he had yielded to the law of lust—the serpent—is now destroyed by the power of the Atonement—the quickening power of God as life—and the redeemed may partake of the Tree of Life. The redeemed partake of the Christ, who is the Tree of Life, and in this city they think again; they think not the thoughts of the flesh,

the unreal and the serpent, but they think the thoughts of spirit which is reality and life. The thoughts of the serpent do not enter the consciousness of the soul in this city of spirit and life.

John concludes the description of the Holy City and the triumph of Spirit over matter and life over death with these words: "And there shall be no night there," meaning, of course, that the material creation—the physical man with his carnal mind and lust—represents night and that Spirit represents day; and, that the material creation has passed away and all is Day—all is Light. "For the Lord God giveth them light and they shall reign forever and ever. "

APPENDIX.

That those who read this Work may know who the Author was while living and that he was not insane, a mad man or a fool, we herewith give some extracts from a few of the letters sent to the President of the United States to have him appointed to the Federal Bench of the Eight Circuit Court of Appeals in 1910.

From letter of George H. Thorne, Assistant Attorney General of Colorado: "He is learned in the law and his wide knowledge gives him an unusually broad and sound view of the philosophy of law and government."

From letter of ex-Governor R. B. Glenn, North Carolina: "He is a man of ability and learning and commands the highest endorsement from both Bench and Bar."

From letter of General A. J. West of Georgia: "He is a lawyer of acknowledged ability, a student of great research, a gentleman of high standing, and an Author—a man of unusual talent and strict integrity."

From letter of General Julian S. Carr of North Carolina: "He is an attorney of great ability and a student of great research and high personal character."

From letter of Charles Sanford Olmstead, Bishop of Colorado: "Have formed a high opinion of his acuteness as a thinker and qualities as a man."

From letter of Professor J. W. Gaines, Dean of Shorter College, Georgia: "He is a man of irreproachable character and rugged honesty."

Many, many, many more letters of similar nature which went to the White House from leading men from all parts of the country could be quoted—but these must suffice.

WORD PERSONAL AS TO PART SECOND.

Since this Work, as revised, went to press, the ideas of Part Second have come into and unfolded in the consciousness of the Author. He ordered the Work held that they might be reduced to paper and made a part of the Book as revised. Since the First Edition of this Work came from the press, some two years ago, frequent inquiries have been made of the Author in which the question has often been asked, "How are you going to 'replenish the earth,' if the sex relations be a sin?" The answer to this question is to be found in Part Second of this volume. If the relation of the sexes be not a sin, the fruition thereof would never die. If this creation here were of God's mind and His conception, it would not be afflicted with all manner and nature of suffering and disease, and death as the finality.

God is perfect, and does not create anything that is imperfect. The imperfections of this mortal creation, disease and death, are conceived of the mind of the lust of the flesh and are not conceived of and by the mind of God. If men would cease to sin—to indulge the mind of the lust of the flesh—mortal conception would cease. This creation would end, and the spiritual conception of the mind of God would be revealed, and the kingdom of Satan would be at an end, and the Kingdom of God would be at hand.

THE AUTHOR.

PART SECOND.

CONCEPTION, THE NEW BIRTH, AND RECAPITULATION.

Spiritual conception was the original and Divine Plan of the Divine Mind. Conception is the act of creating a concept. A concept is an idea—an image; man is not matter; man is mind, and was conceived in the Spiritual Image of God; and as spiritually conceived was the Child of God, the Spiritual Father. Man is the spiritual concept of God—a spiritual entity, as conceived and beheld by God in the holiness of his own being. Man is an idea. Idea means to see. Man as idea and the spiritual concept of God is a spiritual entity and God sees and behold him as the perfect reflect and image of His own infinite and perfect being. All conception was intended originally to have been spiritually conceived, and all increase a spiritual increase. Man had to be spiritually conceived to be the Child of God, who is Spirit. None are the Sons of God, except those that are spiritually conceived. The soul conceived by the lust of the flesh bears the image of the mind of the lust of the flesh, and must be reconceived by the Divine Mind before the soul becomes a Son of God. God is the All and the Only Source of Life—and life can only be spiritually conceived, for the soul to be a Child of God—a Child of Life—the soul must be spiritually conceived. The "Heavenly Hosts"—the angelic creations (for there are many) were conceived spiritually. "When the morning stars sang together, and all the Sons of God (Angelic Hosts) shouted for joy?" (Job 38: 7). "Bless the Lord, O my soul, O Lord my God, Thou art very great; Thou art clothed with honor and majesty; Who coverest Thyself with light as with a garment; who stretchest out the heavens like a curtain; who layeth the beams of His chambers in the waters; who makest the clouds His

chariots; who walketh upon the wings of the wind; who maketh His angels spirits; His ministers a flaming fire?" (Psalm 104: 1-4). "Being made so much better than angels, as He hath by inheritance obtained a more excellent name than they" (Heb. 1: 4). "Bless the Lord, ye His angels, that excel in strength that do His commandments, harkening unto the voice of His word. Bless ye the Lord, all ye His hosts; ye ministers of His that do His pleasure" (Psalms 103: 20-21). "The chariots of God are twenty thousand, even thousands of angels, for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven" (Matt. 18: 10). "But to which of the angels said He at any time, sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1: 13-14). The angels were conceived spiritually, they are the concepts of the Divine Mind and bear the image of the Father, and are the children of God; and they that kept their first estate are God's ministers—the messengers of the Divine Mind. The man made in God's image was conceived spiritually and bore the image of the Father, and was equal unto the angels and a Child of God. When man is resurrected—restored to life—the life he possessed before the fall—conceived spiritually—he will again be "equal unto the angels and a Child of God, being a child of the resurrection." The resurrection is the spiritual conception, and this spiritual conception is the gospel. None are the children of God except the souls that have been spiritually conceived, as the angels were conceived. The Sons of God must be spiritually conceived; God is spirit and His children must be spiritually conceived. "Now there was a day when the Sons of God (the angels and man as spiritually conceived in the image of God, for both angels and man yielded to Satan and fell) came to present themselves before the Lord, and Satan came also among them" (Job 1: 6). "And again there was a day when the Sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord, and the Lord said unto Satan, From whence comest thou? And Satan answered the Lord and said, From going to and fro in the Earth, and from walking

up and down in it" (Job 2: 1-2). Satan is the lust of the flesh by which mortal man is conceived. He is the first fallen being and he tempted both the angels and man conceived in the image of God and caused them to fall. He is the father of all mental and physical disease and death here and of spiritual death over there. The human race is eaten up with private diseases and deranged mentally as the result of the lust of the flesh.

"And it came to pass, when man began to multiply on the face of the earth, and daughters were born unto them, that the Sons of God saw the daughters of men (of Adam—the flesh) that they were fair; and they took them wives of all which they chose" (Gen. 6: 1-2). Man was spiritually conceived and was the concept, idea and image of the Divine Mind—as the spiritual concept and entity of the Divine Mind, man had to be spiritually conceived. Man had to be the concept of the Divine Mind to have been made in the image of God, and man had to be spiritually conceived to be the spiritual concept of the Divine Mind, and the Son of God. The man-made in God's image was spiritually conceived, just as the angels were spiritually conceived, and was equal unto the angels before he fell from his Holy state and spiritual conception; and when man is resurrected to his holy state, to a state of life and reconceived—spiritually conceived—he will be equal unto the angels (the unfallen angels) and a Child of God. Man in his fallen state (mortal conception) is in the same state as the fallen angels, who caused his fall and produced his mortal conception. He has eternal existence, but not eternal life. Only the Sons of God have eternal life. The Sons of God are the souls spiritually conceived—the children of life—and the daughters of men, are the daughters of Adam—the flesh (so reads the Hebrew). Adam is the mortal conception. "Now there was a day when the Sons of God came to present themselves before the Lord, and Satan came among them" (Job 1: 6). The word Satan here used in the Hebrew means the "Adversary"—the lust of the flesh—the same as the serpent—the "Beast" in the Garden of Eden that caused man to fall from his holy state as spiritually conceived; and since the fall, has caused the mortal conception of man. It is the same as diabolical in Greek, which means Devil, and Devil

means an evil angel—a fallen being, that was originally conceived spiritually, but has fallen from this holy conception. The lust of the flesh is the mind of the fallen angels, and the consciousness of the lust of the flesh within the soul, since the fall, produces mortal conception. Satan produces propagation in this fallen state, and then destroys the fruition thereof. Lust fills the earth with mortal man and then through jealousy and hate mows mortal man down on the battle field. Satan, through sin —the lust of the flesh—afflicts mortal man with mental and physical disease and death. Syphillis and gonorrhoea are the fruition of lust, and they are the source from which flows the mental and physical suffering of humanity. "Satan has bound" all the human race down with disease and death. The Christ overcame Satan—the lust of the flesh—and forgave men their sins and healed them. The gospel is the spiritual conception of the soul, and the gospel regenerates the soul and heals the sick body. The Christian has been spiritually conceived and can heal the sick body. He beholds man conceived in the spiritual image of the Father, and there is no sin and death in the image of the Father. The Christ healed the sick, because he beheld man in His own mind as the spiritual concept and image of the Father and thus cast out every thought of Satan and lust of the flesh from the soul. None but the Christian can heal the sick body. The soul must be spiritually conceived to behold man as the image of the Father and a Child of God. "Again there was a day when the Sons of God (souls that had been spiritually conceived) came to present themselves before the Lord, and the Lord said, unto Satan, (the lust of the flesh) From whence comest thou? And Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it." (Job 2: 1-2). And Satan, a fallen spirit as manifested in the lust of the flesh, has gone up and down in the earth in all ages destroying man. All diseases mentally and physically are the results of the lust of the flesh—sin. All war and strife within man come from the same source. Satan, a fallen spirit, is in the lust of the flesh, which produces all mortal conception, and this his power, is in all mortal and material creation, and all mortal and material creation is controlled by the mind of Satan—sex poliza-

tion. The law of the Zodiac is the law of sex. The same force that causes the male and female to copulate—sex polization, holds the planets in their orbits. The twelve periods of the Zodiac represent the twelve faculties in man. Each period of the Zodiac has a different effect on the mind of mortal man. The twelve constellations of the Zodiac influence and control the twelve faculties of man. These twelve faculties are represented in the twelve tribes of Israel and the twelve apostles. The mind of the mortal man is controlled by sex—and the sex and lust senses are controlled by the law of the Zodiac. The twelve tribes of Israel and the twelve apostles represent the truth of this law. They represent the twelve periods of the Zodiac and the twelve constellations thereof, which in turn control the mind of mortal man through the lust and sex senses. God "cursed the earth"—mortal creation after the fall. Sex and sin prevail in the planetary system as well as the vegetable and animal kingdom. Vain imagination and divination are within the sex and lust senses. The "star gazers" and the "whoremongers" are one and the same in the Bible. "The heavens and the earth shall pass away; then shall the sun be darkened and the moon shall not give her light and the stars shall fall from the heavens and the powers of the heavens shall be shaken, and the sign of the Son of man shall appear, and He shall send His angels forth to gather the 'Elect' together" (Matt. 24: 29-31). When Satan's power shall be broken, the sex polization of the planets shall cease and they shall fall. When the Christ has overcome the reign and age of Satan, the sex polization of the planetary system, the vegetable, and the animal kingdoms will cease, and mortal propagation will be at an end, and time will be no more. If this creation were of God and reflected the Divine Mind, there would be no disease and no death. If the planetary system reflected the Divine Mind it would not pass away. But when Satan fell and man who was conceived in the image of God, yielded to the temptation of Satan and fell, all this creation was cursed, and became mortal. The curse is in the sex polization of mortal creation. By this sex polization mortal life is propagated, and mortal life propagated through this sex polization is in turn influenced and controlled by the sex polization of the planetary system,

all of which reflects the Mind of Satan as a fallen being; and not the Divine Mind of God, and must therefore perish and pass away. As the Christ kingdom is ushered in—the reign of spirit and life— "a new heaven and a new earth shall appear." "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the Sons of God saw the daughters of men (Adam) and they were fair and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that when the Sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown; and God saw that the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually. And the Lord said, I will destroy man, whom I have created, from the face of the earth" (Gen. 6: 1-7). Jesus interpreted this Scripture for us in the twenty-fourth chapter of Matthew. Speaking of the final destruction of the earth and its cause—sensuality—the power of mortal conception, He said, "Woe unto them that are with child in those days" (Matt. 24: 19). "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be" (Matt. 24: 38-39). Sin—lust—the power of mortal conception will be the cause of the final destruction of all material creation. If this mortal creation reflected God's Mind, it would not pass away. It became mortal when God cursed it for sin. The curse of lust is upon it and it must perish. God is spirit and life and only life can beget life; it is the law of existence that "Like begets like." Death cannot beget life and life cannot beget death. The sex-mating—polization of the sexes, is not love—but lust. If it were of spirit—soul—the act of human propagation would not be self-destruction. If the attraction of the sexes were of spirit, they would not hate and kill each other when disappointed in the gratification of lust. God is the all mind and the all life

of the universe. All life must be begotten and conceived by Him as the Divine Mind. God is spirit, and all life is of spirit, therefore, to be a Child of God—a Child of Life—man must be begotten of the Divine Mind. When God told man to "be fruitful and multiply and replenish the earth (the flesh) and subdue it," He issued His spiritual decree of life to the man that He had made in His image to bring forth light and life to the glory of God—and not darkness and death. The man that He had made and conceived in His image, was spiritually conceived and was a spiritual creature and God blessed him—this spiritual being, that He had made in His own image and spiritually conceived. That is He consecrated him and made him holy. Then He issued His spiritual decree to man that had been spiritually conceived in His image, to bring forth life—a spiritual fruition—by begetting and conceiving life through the power of the Divine Mind—to overcome sin and death that then existed in the fallen angels" (Gen. 1: 28). God commanded man to subdue the earth—the flesh—and have "Dominion over the earth" (the flesh) and to increase in wisdom and the spiritual understanding of God as life, and to bring forth a spiritual increase and life to the Glory of God, who is the Father of all life. The man that God made and conceived in His image, and who was a spiritual being, could increase spiritually and bring forth life only by "refilling" the earth—the flesh—and having "dominion over it"—the flesh. Man, the spiritual being that God conceived and made in His image, had to "refill the earth"—the flesh—with life and "subdue the earth"—the flesh—and have "dominion over the earth"—the flesh, in order to bring forth a spiritual increase and a spiritual fruition to the Glory of God. And the man spiritually conceived and made in the image of God, had to be fruitful, multiply and increase spiritually in order to refill, subdue, and have "dominion over the earth"—the lust of the flesh. Man was not conscious of the lust of the flesh—sin and death—until he failed to obey this command. When man became conscious of the lust of the flesh, he became conscious of evil and death; and brought forth a mortal conception—corporal man and death. All of this creation and propagation is of the Satanic Mind and the soul must be reconceived—"born again"—to become the Child of God.

The soul conceived by the lust of the flesh, bears the image of the lust of the flesh which is spiritual death. Hence, man, the soul conceived by the lust of the flesh, must be "born again"—must be begotten and conceived by spirit —life—the Divine Mind, before the soul has life and becomes a Child of God—a Child of Life—before man stands revealed as the perfect image of God the Father. This reconception which is spiritual, and of the Divine Mind is the resurrection of the soul to life, which became dead by virtue of having been conceived in the flesh by the Satanic mind. Man stands eternally revealed as the perfect image of the Father, in the Divine mind, and when resurrected from the image of the lust of the flesh of this mortal conception—man comes into the conscious realization of the eternal image in the mind of the Father and is a Son of God. And this conscious realization in the soul of man that man is perfect in the eternal mind of the Father, creates the new birth in the soul, and heals the sick body.

There is only one Christian marriage, and that is the marriage of the soul to the church—the awakening of the soul to life from death, and the new birth of the soul, which unites it to God as the Child of God. There is only one Christian Bride, and that is the Church composed of all the souls that have been born again—that have been begotten and conceived of spirit and made the children of spirit and life. There is only one Christian Bridegroom, and he is of the Church—the Lamb—and He is Spiritually Pure, filled with Grace and Truth—Life and Spirit. There is only one Christian Bride composed of all the souls that have been begotten and conceived of spirit. They are virgins and undefiled by the lust of the flesh. The Bride should be a virgin. The Christian Bride—the Church is a virgin and is spiritually pure and filled with grace and truth; and is undefiled and uncorrupted by the lust of the flesh. Only souls that have overcome the lust of the flesh and death, and have been begotten and conceived of spirit and who have become the Children of God—the Children of Life—can be of the Church—the Bride. The Bridegroom should be pure, undefiled and uncorrupted by the lust of the flesh. The Bridegroom of the Church is pure. He was conceived by the power of the spirit—the Divine Mind, and is a Child of Spirit and

Life, and overcame the lust of the flesh—the earth; "Subdued it and had Dominion over it"—the lust of the flesh. The union of the Bridegroom and the Bride—the Christ and the Church—is conceived of Spirit and born of Life. The "New Birth" of the soul is the only Christian conception; and the soul thus conceived of the Spirit is the only Christian concept—the only Child of God—of Life—and the union of the Christ and the Church is the only Christian marriage. All other conception is of the lust of the flesh. And marriage other than the union of the Christ and the Church is of the carnal mind and the lust of the flesh. It was ordained as a restraint upon the lust of man in this Satanic reign; but it is of the lust of the flesh; and all conception of the flesh is of sin and the mind of Satan. Marriage in the flesh is "honorable" in this Satanic Age, in contradistinction, to free love, and the artificial and unnatural indulging of the lust of the flesh, and the visible Church has a right and Scriptural authority to require its members to observe the marriage realtion when gratifying the lust of the flesh, and to prohibit its members from indulging in free love. But marriage and all conception of the flesh are of the Satanic mind, and the soul must be conceived of spirit, "born again" to know God. Marriage is not a sacrament of the Church. A marriage and a funeral should never take place in a church. The same thing that causes the sexes to marry is the Father and Mother of all death—the lust of the flesh. If man would overcome the lust of the flesh, he would neither marry nor be given in marriage, and mortal conception would cease and Satan's reign would end. The Early Christian Church understood this truth. The fish was the emblem of the Early Christians. Fish do not copulate. The females travel in schools and lay the eggs and the males travel in schools and fertilize the eggs of the female, and in this way the fish reproduce without the copulating act between the sexes. The Early Christians therefore, chose the fish as the emblem of their Faith. They lived in mind, thought and act above the copulating of the sexes, and in this state of spiritual purity, they healed the sick; but when the Church became Paganistic and deified the lust of the flesh, and took marriage into the Church as a sacrament, the church lost its spiritual purity and power

to heal the sick. It was Pagan and not a Christian institution. The Catholic Church made it Pagan when it made marriage a Sacrament of the Church, and the Protestant world inherited the same Pagan idea from the Reformation. "And Jesus answering said unto them, The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage." The children of "this world" (the Satanic conception—the idea and image of the flesh in the consciousness of the soul) marry and are given in marriage, and beget and conceive by the power of the Satanic mind—the serpent—and bring forth a mortal fruition. For the fruition of this Satanic mind to have life, it must be reconceived by the power of the Divine Mind. It must be conceived and born of the Spirit to bear the image and to become a Child of God. It is the Satanic mind—the lust of the flesh, that mates the sexes and by the power of the Satanic mind they bring forth death. The soul that has been conceived spiritually has received the Gospel and is the Child of God—the Child of Life—being the child of the resurrection and is "equal unto the angels." The angels are spiritually conceived. They are conceived of the Divine mind—God's ideas created into individual and spiritual beings (spiritual entities), and so are the children of the resurrection. They have lost the death sting of the Satanic conception, and have become the children of life by virute of having been reconceived and born again of the spirit. They are the concepts of the Divine Mind—the ideas of God created into individual and spiritual beings (spiritual entities), and not the concepts of the lust of the flesh—the ideas and images of the "Vain imagination" of lust. They have overcome the Cherubims and the Falming Sword placed at the Garden of Eden—the carnal and lust thoughts and desires in the mind and consciousness of the soul, and can partake of the Tree of Life—the Christ Mind as Divine Life, and "live forever." "He that hath an ear, let him hear what the Spirit sayeth unto the Churches; to him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God" (Rev. 2: 7). All who have been conceived and born of the Spirit can eat of this Tree of Life—partake of the Christ Mind as

Life eternal—for they have overcome the lust of the flesh in thought and desire. They have been conceived of the Divine Mind, and are the concepts of the Mind of the Father—the perfect ideas and spiritual entities of God and children of life. They are Apostles. They have the Divine Mind of the Christ and think His thoughts and can bear His message—his thoughts and Mind as Life to souls conceived in sin and dead spiritually and in bondage to the lust of the flesh. They stand revealed in the presence of the Mind of the Father, as His perfect spiritual creation and conception. None are Apostles, except the souls that have been reconceived and born of the Spirit, and who have overcome the lust of the flesh in thought and desire, and think the thoughts of the Christ and have His Mind in the consciousness of the soul. "Thou hast tried them which say they are Apostles and are not, and hast found them liars" (Rev. 2: 2). The souls that are conceived of the lust of the flesh and have not been reconceived of the spirit are not Apostles of the Christ—the children of life—but they are the Apostles of the lust of the flesh and children of death. They have not received the Gospel—the impartation of life—by the spiritual conception. They are not the spiritual concepts of God. They don't stand before the Father as the perfect creation of His mind. They are not Spiritually revealed as the Life of God. "Jesus said unto them, If God were your Father, ye would love me; for I proceedeth forth and came from God (He was spiritually conceived) neither came I of myself, but He sent me. Why do you not understand my speech? even because ye cannot hear My word. Ye are of your father, the Devil, (conceived of the lust of the flesh) and the lust of your Father (the mind of your Father) ye will do. He was a murderer from the beginning, and abode not in the truth (rebelled against God as life) because there is no truth in him. When he speaketh a lie he speaketh of his own; for he is a liar, and the father of it," (John 8: 42-44). The devil is an evil angel. A demon is an evil spirit, and evil is lust; and spirit is mind, and an evil spirit is therefore a lustful mind. The devil is a fallen spirit, and the lust of the flesh is his mind. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifest

that He might destroy the works of the devil. Whosoever is born of God does not commit sin for his seed remaineth in him and he cannot sin, because he is born of God" (1 John 3: 8-9). The Devil was the first to rebel against God, and is the father of all sin—lust—and this creation is the child of his mind—lust. All conception here is of the lust of the flesh—the mind of Satan—and the soul must be "born again," conceived of Spirit to become the Son of God. The Devil—the chief of the "evil angels," and his hosts of fallen spirits were cast down to hell—to the death of the lust of the flesh, by God, for having sinned against God. "For God spared not the angels that sinned, but cast them down to hell (to the death of the lust of the flesh) and delivered them into the chains of darkness (the bondage of the lust of the flesh) to be reserved unto the judgment" (2 Peter 2: 4). And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains (the bondage of the lust of the flesh—which is spiritual death) under darkness unto the judgment of the Great Day" (Jude 6). The Devil—the evil angel—the chief of the fallen spirits—as the serpent, through the desire of the lust of the flesh caused the fall of man, and he is the father of all matrimony, conception and propagation in the flesh" (Gen. 3: 1-9). There was no marrying and giving in marriage, until this fallen being, through lust caused the fall of man that God had conceived and made in His image. There was no yielding of the female sexually to the male—until after this fallen being had, through the lust of the flesh, caused the fall of man made in God's image; and there was no multiplying in the flesh, and bringing forth of mortal children "in sorrow" until after the temptation of the lust of the flesh was yielded to by the man made and conceived in the image of God. This fallen being—the devil, is the father of marrying and giving in marriage, conception and propagation in the flesh. Marriage of the flesh is made in hell—originates in the lust of the flesh, and the devil is the Father of all earthly matrimony. If men and women would overcome the lust of the flesh—the mind of Satan—mortal propagation would cease and Satan's reign would come to an end and Christ's Kingdom would be at hand, and spiritual conception would begin. The Christian marriage is the resur-

rection of the soul from the death of the lust of the flesh, and the mating it to God as the source of all life. All who have been reconceived of the Spirit are the Children of God. None can be the Children of God who have not been spiritually conceived as originally planned by the Divine Mind. All are the Apostles of Crist, who have been reconceived and born of the Spirit. The souls who have not been reconceived and born of the spirit are of the Satanic mind and Apostles of the flesh. This Satanic age is conceived outside of the Garden of Eden—out of the Kingdom of Life—and born of the lust of the flesh, and it must be reconceived and born of the spirit to return to the Garden of Eden, and come into the Kingdom of Life. Man spiritually conceived in the image of God was in the Garden of Eden—in the Kingdom of Life. He had the Gospel—the Divine Mind in the consciousness of his soul as life. There was gold—spiritual purity in that Kingdom of Life, and the River of Life everflowed there—the Divine Mind ever pored into the consciousness of the soul as life. And the Tree of Life was there—the Divine nature—the Christ as life, to man spiritually conceived in the image of life. The resurrection and spiritual birth is the Gospel—the Kingdom of Life—the Divine Mind imparted to the soul as life. It is the soul returning to Eden. All who have not been reconceived and born of the spirit are the children of the Satanic mind, and the lust of their father they will do, and "dying they must die." They are spiritually dead and the dead know nothing of God—the only reality and life of the universe.

There was not any conceiving and propagating by the lust of the flesh, until after man eat of the Tree of Knowledge of Good and Evil—yielded to the lust of the flesh, the mind of the fallen spirits—and was turned out of the Garden of Eden—the Kingdom of Life; and the cherubims and the flaming sword were placed at the East of the Garden of Eden to keep man away from the Tree of Life—carnal and lust thoughts and desires —were placed in the mind and consciousness of the soul as death and man could not beget and conceive spiritually, and bring forth a spiritual fruition. Marrying and giving in marriage began when man fell and mortal fruition—children of lust—was the result.

This Adam—this Satan within man—the lust of the flesh, which he was commanded to "subdue and have

dominion over," and to beget and conceive spiritually, was yielded to by the man conceived by the Divine Mind and made in God's image and "therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh" (Gen. 2: 24). "And for the same cause—the lust of the flesh—the woman's desire (sex desire) shall be unto her husband, and he shall rule over her (sexually). She shall submit to him sexually (Gen. 3: 16). And for this cause—the lust of the flesh—her sorrow and conception shall be greatly multiplied and in sorrow shall she bring forth children" (Gen. 3: 16). If they would overcome the lust of the flesh, the female's desire would cease to be unto the male, and she would cease to desire to submit to him and his desires to cleave unto her would cease. Mortal conception and propagation would come to an end and the Satanic Age would close, and the Kingdom of Christ—spiritual conception—would be at hand. The woman's conception is of sin—the lust of the flesh, and in violation of the Divine plan and therefore the fruition thereof, is brought forth in sorrow and pain, and are the children of darkness and death, and must be reconceived and born of the spirit to become the Children of Life. If the Divine plan of spiritual conception and fruition had not been violated and the lust of the flesh yielded to, there would have been no marriage and no giving in marriage, and no fruition of the lust of the flesh. For the violation of the Divine plan of a spiritual conception and propagation God joined them together as one flesh, and "What God has joined together let not man put asunder." They were joined together as the penalty for sin, and man cannot set aside God's judgment. It is just and the penalty is death; spiritual death, and the "dead know nothing." The spiritual dead have no consciousness of God as life. If the Satanic mind—the lust of the flesh—could be overcome in this Satanic Age, men and women would cease to be joined together as one flesh, and would cease to beget and conceive and bring forth mortal fruition. If the lust of the flesh were overcome, reconception and a "New Birth" would not be necessary for the soul to become a Child of God. The Primitive Christians understood this truth and did not marry. They that were married when Jesus ascended lived as brothers and sisters

and did not propagate in the flesh. For this reason the outside world confounded the Primitive Christian sect with the Essenes. The Jews were divided into three sects, "Sadducees, Pharisees and Essenes." The Essenes were a rural and simple people that resided in the country and did not propagate. They recruited their sect from the outside world; so did the Primitive Christian sect, and in this state of spiritual purity they healed the sick. This "New Birth" is of spiritual conception, as the Divine Mind originally intended, and removes the death sting and poison of the serpent, that joins man and woman together as one flesh. All who have been conceived of spirit, have been born into the Kingdom of Life. They have the Gospel—the Divine Mind revealed to them as life. "The same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God, for no man can do these miracles that Thou doest except God be with him." "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God." (John 3: 2-3). If this conception were of God, there would be no need of a "New Birth." If conception and propagation here were the Divine plan there would be no death. None are the Sons of God—the Children of Life—except those who have been spiritually conceived, as the Divine Mind originally planned. Jesus made wine of water, at the marriage in Cana. (John 2: 1-11). Wine is a symbol of blood. Jesus said, "Flesh and blood cannot enter the Kingdom of God"—the Kingdom of Life. Blood is the essence of lust, and lust is spiritual death. This miracle of the Master taught a Spiritual Truth—that marriage and mortal conception is of the lust of the flesh, and the fruit in thereof, is death. Jesus said, "Moses because the hardness of your hearts suffered you to put away your wives; but in the beginning it was not so." (Matt. 18: 8). When the lust of the flesh has been gratified, the soul is conscious that it has been deceived, the heart becomes hard—sin cursed by the lust of the flesh—and the sexes hate and despise each other. "In the beginning it was not so." The soul was pure and knew not sin—lust—evil and death. Spiritual conception was possible by the Divine plan, until the lust of the flesh was indulged. Then they were joined together and

their flesh were made as one, and the fruition thereof was death. For the hardness of your heart, he (Moses), wrote this precept (divorce). But from the beginning of creation God made them the male and the female, and they were not joined together as one flesh, until there was sin—until they yielded to the lust of the flesh. And when in the house of His disciples, He interpreted to them what He meant by this saying, and said unto them, "Verily, I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." (Mark 10: 15). The child has no consciousness of the lust in the soul, and every soul that enters the kingdom of God must become unconscious of lust. The lust of the flesh must be overcome in the consciousness of the soul for the soul to come unto the Kingdom of Life.

The Tree of Life in the Garden of Eden is Christ—the anointed—God's life—the Divine Mind revealed as life. God is life. Gen. 3: 22. God is life, and He commanded the man He made and conceived in His image and unto whom He revealed Himself as life to bring forth Spiritual fruition and Spiritual increase by the power of life—by the Divine Mind revealed to man as life. This Spiritual fruition and increase had to be of Spiritual conception—only life can beget life.

The Tree of Knowledge of Good and Evil was the lust of the flesh—the lust and sex senses—the mind of the Fallen Angel—Spiritual death. Only darkness and death can beget and conceive darkness and death. The Spiritual being—man—made and conceived in God's image was told to "subdue and have dominion over" the Tree of Knowledge of Good and Evil—the lust of the flesh—and to beget and conceive spiritually by the power of the Divine Mind which was revealed to man as life; and to bring forth a spiritual fruition to the Glory of God, as the Father of all life. But man yielded to the lust of the flesh—to the Tree of Knowledge of Good and Evil—to the power of the Satanic Mind—and begot and conceived by the power of the lust of the flesh—darkness and death—and hence brought forth, not a spiritual fruition, but a carnal fruition; and the "new birth" became necessary before man could reenter the Garden of Eden—the Kingdom of Life and be a child of God. Man must be begotten and conceived of the Spirit—life—in order to be a child

of God—of life. A concept is an image—an idea. An idea is conceived and held in the mind independently of the senses. It is the creation of the mind independently of the senses. Man is the spiritual entity conceived by the Divine Mind independently of the senses of the flesh. Man was conceived in and of the Divine Mind, independently of the mind of the lust of the flesh. The man that God made in His image, was His spiritual concept—idea and image, a spiritual entity, and this man that God made and conceived in His image, was a child of God until he lost his inheritance to life by sin—the yielding to the lust of the flesh. If man had not fallen, but had retained his holy state of life, he would have begotten and conceived of Spirit and his fruition would have needed no "new birth;" for his fruition would have been begotten and conceived in "Holy Wedlock"—that is by the Divine Mind of God, and would have been the children of Holy Wedlock. By the Tree of Life—the Divine Mind of God as life—man was commanded to bring forth spiritual fruition to God. All other wedlock is of the flesh. It is of the Tree of Knowledge of Good and Evil—the lust of the flesh and its fruition is death. "But of the Tree of Knowledge of Good and Evil—thou shalt eat of it; for in the day that thou eatest thereof, thou shall surely die" (Gen. 2: 17). The Hebrew reads, "Dying thou shalt die," and man has been begetting and conceiving in sin—by the lust of the flesh—and he will continue to beget and conceive in sin—by the power of the lust of the flesh—and bring forth death and "Dying he shalt die;" and the "new birth," a spiritual conception is necessary for man to become the child of God—the perfect concept of the Divine Mind—the perfect idea and image of the Father as the all mind and all life. Man begotten and conceived of the lust of the flesh, to behold God as his Father must be reconceived. He must be "born again," before he can see God face to face. God is only seen by the spiritual senses, and through the vision of the soul. And for man to see with his spiritual eyes, and to behold through the vision of the soul, he must overcome the lust of the flesh.

When man "subdues the earth—the lust of the flesh—and has dominion over it" as he was commanded to do, he will beget and conceive spiritually and his fruition will need no "new birth" to become the child of God—the

perfect concept of spirit and the idea and image of the Father; but as long as he begets and conceives by the lust of the flesh, his fruition will have to be rebegotten and reconceived of spirit—"born again"—before becoming the children of life. The begetting and conceiving of the lust of the flesh is the essence of insanity. The soul and mind of the parents are drunk upon the lust of the flesh, when begetting and conceiving, and the soul thus begotten and conceived of lust bears the image of the thoughts in the minds and souls of the parents. The lust desires of the parents while in the act of begetting and conceiving is bequeathed to the soul of the offspring. The soul of the offspring bears the lustful image in the minds of the parents, when begotten and conceived.

The lower animal creation was not told to "subdue the Earth"—the lust of the flesh—and to have "Dominion over it." They were not made in God's image. They could not lose the image of God. They could not become conscious of sin, evil and shame, neither could they bring forth by the power of the Divine Mind, a spiritual fruition—concepts—ideas and images—conceived and made in God's image. They could not beget and conceive a fruition that would be the children of God—that would be in the image of God. But man who was made in God's image and was the perfect concept of the Divine Mind—the perfect idea and image of God, could and bring forth a spiritual fruition in the image of God. Man was not "cursed" until he partook of the lust of the flesh, and lost the image of God. The "curse" of the lust of the flesh was not placed upon the woman, until she yielded to the temptation of the serpent—the lust of the flesh. The "Lord God" did not "multiply her sorrow" until she had yielded to the lust of the flesh. He did not say that her "desire should be unto her husband"—that is she should desire to yield to him sexually, and that "he should rule over her," until after she yielded to the lust of the flesh. She had to lose the image of God in the mind and the consciousness of the soul and she had to conceive the lust of the flesh, in the image of her mind and the consciousness of her soul, before she had a desire to yield to the male.

The attraction between the sexes is the Adam and Eve within them. It is of the sensual. It is the image of the lust of the flesh, conceived in the mind and the con-

sciousness of the soul that mates the sexes and causes them to gratify the lust desires of the flesh, which is spiritual death to the soul. Mary conceived Jesus, the Christ, by the power of the Holy Spirit—by the power of the Divine Mind revealed unto her as life—without a desire of the lust of the flesh being conceived in the image of the mind and the consciousness of the soul. Joseph as a man did not attract her as a woman. If so, she could not have conceived spiritually. The Lord God did not place the "curse" upon Adam, until he yielded to the lust of the flesh. Then God "cursed" the earth—all mortal and material creation as Satanic and all conception of mortal creation became Satanic. If conception here were spiritual, man would never die. If this creation were conceived of God, man would not be afflicted with disease, mental derangement and death. If the material creation reflected the Mind of God, the heavens and the earth would never pass away—the stars would never fall. A new heaven and earth—s spiritual creation, would not have to be created, if this "cursed" creation reflected God's Mind.

A spiritually pure man who has subdued the earth—the mind lust of the flesh—and has "dominion over it" does not appeal to the lust of women. Jesus as a man and the Apostles as men, never appealed to the lust of women—to women as women; but they appealed to the opposite sex only as children of God. They had subdued the earth (mind of lust of the flesh) and had dominion over it. They had been begotten and conceived by the spirit and were children of God. Their souls were the perfect concepts of the Divine Mind—and in the image of the Father. The Lord God never turned man, conceived and made in God's image, out of the Garden of Eden, out of the Kingdom of Life, out and from the presence of God as revealed life, until man indulged in the lust of the flesh. The Lord God never placed at the Garden the Cherubims and the flaming sword—the carnal thoughts and the lust desires of the flesh in the consciousness of the soul—to keep man from the Tree of Life—from the conscious realization of God as the all life—until man indulged the lust of the flesh and partook of the Tree of Knowledge of Good and Evil. Had man not yielded to the mind of lust of the flesh, all begetting and conceiving would have been

spiritual and the fruition thereof would have been the children of God—children of life. The "new birth" would not have been necessary for us to become the Sons of God—the Sons of Life—the perfect concepts of the Divine Mind—the perfect ideas and images of the Father. But after man yielded to the earth—the mind of the lust of the flesh—instead of "subduing the earth and having dominion over it" he begot and conceived in sin (by the lust of the flesh) and the fruition thereof was a child of darkness and death, and the "new birth"—a spiritual conception—became necessary for man to become a child of God—the perfect spiritual idea and image of the Father, who is Spirit and Life. "Like begets Like." Darkness begets darkness—death begets death—light begets light and life begets life. Man begotten and conceived of the mind of the lust of the flesh bears the image of the mind of the lust of the flesh. God is life, and for man to become the Son of God he must be begotten and conceived of life; he must be begotten and conceived of spirit. All conception was intended to have been of Spirit, until sin—the mind of lust—entered into the world—until man yielded to the lust of the flesh. Had man not eaten of the Tree of Knowledge of Good and Evil, his fruition would have been spiritual—had the image of life—and the children of God. Had man obeyed God's command his fruition would have been begotten and conceived by the power of the Mind of Spirit and his offspring would have had the image of life and have been the children of God—the children of life.

Man who was spiritually conceived, was in the Garden of Eden—in the Kingdom of Life—in the Presence of God—and had the Divine Mind revealed to him as life—until he indulged the mind of the lust of the flesh—then the Lord God said, "Lest he put forth his hand and partake also of the Tree of Life, and eat, and live forever; therefore the Lord God sent him forth from the Garden of Eden (from the Kingdom of Life where man had the Gospel, the God Mind) 'to till the ground from whence he was taken.' So he drove out the man; and He placed at the east of the Garden of Eden, cherubims and a flaming sword which turned every way, to keep the way of the Tree of Life" (Gen. 3: 22-24). Man eat of the Tree of Life—reflected God, as God's perfect concept—idea

and image—and was a child of God—life—until man indulged the mind of the lust of the flesh. Man was living in the day of the "Sabbath"—in a Spiritual age. The "Sabbath" is a day of rest—the day of spiritual life. The Christ healed on the "Sabbath." It was the day "God sanctified"; man in Eden, lived in this day of Life, and by overcoming the mind of the lust of the flesh, he returns to Eden, to the "Sabbath" day, the day of life. This is the eternal day to the soul that is spiritually conceived. Jesus said the Son of Man is the Lord of the Sabbath, and He healed on this day, for none can be of the Sabbath except those who have overcome the lust of the flesh. Man conceived and made in God's image, had the Divine Mind revealed to him as life, and lived in this eternal day of Spiritual Life, which God has "sanctified." Man was of the "Sabbath," the Eternal Age of Spiritual Rest, until man indulged the mind of the lust of the flesh. Man had Divine thoughts only, until he indulged the carnal in thought and act. Until then man was a child of God—a child of Life—and had the Gospel and the God Mind, and conceived in mind and the consciousness of the soul the ideas and thoughts of God. In this state of mental and spiritual purity, man would have begotten and conceived spiritually, and his offspring—spiritual concepts—would have been in the perfect image of God; and the children of God and the children of the mind and spirit; and not the offspring of the mind of the lust of the flesh. But when man indulged the mind of the lust of the flesh in thought and act, he conceived the image of the mind of the lust of the flesh and death, in mind and the consciousness of the soul; and the carnal thoughts and desires of his mind constituted the Cherubims and the flaming sword that turned him out of the Garden—out of the Kingdom of Life—out of the presence of God, the only and all life. The mind of the lust of the flesh in the consciousness of the soul separates man from God as life, man ceased to reflect God as life, and ceased to be in the perfect image of God as God's child. He reflected the image of the "Beast"—the mind of the lust of the flesh—the serpent—fallen spirits—and became the child of death. The soul that has not been spiritually conceived bears the image of the mind of the lust of the flesh. It has eternal existence, but not eternal life. It is spiritually

dead and the dead know nothing. Rev. 14: 9-10. The image of the "Beast"—the mind of the lust of the flesh—is on the face of the human race, the stare of the eye, the imbecile smile, and the rage of the maniac, are the images of the "Beast." The serpent destroys soul and body. The human race is "bowed down by Satan." The indulging of lust has destroyed the bodies and the minds of of the race. Satan has the human family within his grasp, and only the Christ can loose the soul and the body from his grasp and restore the soul to life and heal the sick body. The Christ Life—the overcoming of the mind of lust—will restore the mentally deranged to their proper minds and heal the body.

Man begot and conceived and brought forth the child of death, by the power of the lust of the flesh, and this child of death "must be born again" to be the child of life—the child of spirit—the Son of God—the perfect idea and image of the Father. Son means that which is begotten, and beget means to generate—to produce—to bring forth into existence. To conceive means to form in the mind, an idea—an image. The man that God made in His image was conceived in the mind of God—without the mind of the lust of the flesh—and He was the perfect concept—idea and image of the God Mind—Spirit. Man was the creation of God's Mind, and was Spirit and Life and man thus conceived was a child of God—a child of spiritual life and God issued His spiritual decree to man—the child conceived in His image and by and in His mind, to retain this state of life as the child of God, as a child of spirit and life; and to beget and conceive spiritually and to bring forth spiritual fruition to God the Father of all life. This perfect man—the perfect idea and image of God—as a perfect spiritual entity—eternally existed and exists in the Mind of God. God eternally beholds man as His perfect image and concept, and when man returns to the perfect image of the Father, as eternally conceived in the Father's Mind, man is spiritually conceived and becomes a Son of God. Man disobeyed God's command and indulged the lust of the flesh in thought and in act, and lost the image of God as life in the consciousness of His Mind and soul, and begot and conceived by the power of the lust of the flesh, and brought forth children unto death. But this did not destroy man

as the perfect image of the Father, in the Mind of the Father, as eternally conceived. Mind is the Father and mother of all offspring, (life is not in matter). The image in the mind, when begetting and conception takes place is reflected in the fruition. The truth of this law is in all the universe. When the male and female of the horse are begetting and conceiving, if a white horse is carried in front of the female and her attention fixed on it, the colt will be white. The color of the offspring, by this law, can be determined. That which is in the Mind and consciousness of parents when begetting and conceiving, is reflected in the offspring. This is true of all the lower animal kingdom and it is true of man. When man is in the act of begetting and conceiving in this fallen state, his mind beholds the image of the mind of lust, jealousy and self destruction, in the consciousness of the soul—the Mind of the fallen angels. Each of the sexes is trying to destroy the other, when copulation takes place. Propagation in this fallen state is not an act of love, but of self destruction, jealousy, lust and death. And the soul thus conceived bears the image of the mind of death and not of life—the image of the mind of the fallen angels, and not the image of the life and mind of the Christ. All conception here in the flesh is of the mind of the fallen angels—the mind of the lust of the flesh; and bears the image of death, and "must be born again" to bear the image of Christ. The mortal parents, in a drunken state of mind beget and conceive a drunkard. The child has the desires and appetites that are in the minds of the parents when the child is begotten and conceived. Lust is the mind and consciousness of the souls of the parents, when the child is begotten and conceived, therefore the offspring is a child of Satan and must be "born again" to be the child of God. The mind of lust is in the mind and consciousness of the souls of the parents when mortal propagation takes place and the soul and mind of the offspring bears the image of the mind of lust. The natural parents in this Satanic age should be as pure as possible, when begetting and conceiving, and the mother should be pure in thought during gestation. The child of pure parents will be less lustful and more spiritual. But there must be some lust in the minds and souls of all mortal parents when mortal propagation takes place, and the offspring bears

the image of lust and must be conceived of spirit to become the children of God. Mind is Father and Mother of offspring and not matter. Had man kept the perfect image of God, as the all life, in the consciousness of the soul, he would have begotten and conceived spiritually, and the fruition thereof would have been the perfect image and concept of the Divine Mind, the perfect idea and image of God and the child of God. Mary was in this state of Holy Grace—Holy Life—when she conceived Jesus. She had within the consciousness of her soul the perfect concept of the Divine Mind—the perfect idea and image of the Father. The Holy Ghost came upon her and she conceived the "Son of God"—the perfect idea and image of the Father. If man had retained this state of Grace and Holiness, all begetting and conceiving would have been spiritual as was that of Jesus.

In this fallen state, the image of the serpent—the mind of lust—and not the image of God, is in the mind and consciousness of the soul, when the offspring is begotten and conceived, and the fruition thereof is the image of the serpent—the mind of lust—fallen spirits—and not of God. The fruition inherits the sin—the mind of lust—in the mind and soul of the parents when begetting and conceiving. "Like begets like." Jesus was conceived spiritually and therefore the Son of God. John 10: 25. The thoughts and desires of the mind of the flesh were not in the mind and soul of Mary when she conceived Jesus. She had overcome the thoughts and desires of the lust of the flesh. The Holy Ghost came upon her—the Holy Life came into the consciousness of her soul and mind—the Divine Mind was revealed to her as Life—and she had the perfect image of God—the Holy Father of All Life, within her mind and the consciousness of her soul, when she conceived Jesus, and he was therefore the Son of God; conceived by the power of the Spirit and Life; and had all power over death and hell—the mind of lust and death of the flesh. Because He was the Son of God—spiritually conceived and worshipped His Father, the sons of the mind of the lust of the flesh, who worshipped their father, Satan—the mind of the lust of the flesh—persecuted and killed Him. There was no death until man indulged the mind of the lust of the flesh in thought and desire—until man conceived the image of the serpent and death in the

consciousness of the mind and soul, then man died—lost the image of God and ceased to conceive the image of God in the consciousness of the mind and soul—and "dying man died." Gen. 3: 18. Man was conceived and made in the image of God, and was therefore, ashamed when he lost the image of God, by conceiving sin—the mind of the lust of the flesh—and death through the lust of the flesh—and "Hid himself" and sought to conceal and to cover up the generative organs. The lower animal creation has no shame. They beget and conceive by the lust of the flesh, without shame. They were not made in God's image and therfore could not lose that image—could not sin. They were not told to "subdue the earth"—the flesh—and have "Dominion over it"—the flesh—for they were not made in the image of God. But man who was made in the image of God, and commanded to "Subdue and have dominion over the earth"—the flesh—and to beget and conceive spiritually and to bring forth spiritual fruition; when he yielded to the mind of the lust of the flesh and lost the image of God, was ashamed—he felt the guilt of sin—the mind of the lust of the flesh. Gen. 3: 21. And the guilt of sin—the mind of the lust of the flesh—and shame have been bequeathed to all the sons of Adam—mortal man. Man in all ages has been ashamed of the generative organs and the generative act between the sexes. The most benighted Savage, by intuition, realizes that sin and shame are written there. He will permit all his body to go in a nude state, except the generative organs. By instinct he feels ashamed of the generative organs and coveres and conceals them. He is ashamed of the generative act between sexes and commits the act in secret. In the consciousness of his soul he realizes that sin and death are written there, and that the generative act is of sin—the mind of the lust of the flesh—and death.

All mythology is of the lust and sex senses. The gods of mythology are the senses of the lust of the flesh. They express the mind of the senses—the mind of lust—mythology has a god for every attribute of mortal mind. All drama of mythology is of the lust and sex senses. The stage of human action is the mind of the lust of the flesh. The Planetary System which is controlled by the law of sex, affects the actors upon this stage. The law of

the Zodiac is the law of poison and lust. Both man and animal propagate by the law of the Zodiac. The mind of the lust of the flesh is controlled by the law of the Zodiac. Lust and passion, in all mortal creation, come and go with the seasons. The carnal mind is affected by the seasons. The law of the Zodiac is the law of the Flaming Sword of the Garden of Eden. The planets, as they move in their orbits, affect the poison and lust of the animal kingdom. The King of Day as he ascends the heavens and makes his annual journey, affects the lust and the poison of mortal man and all animal creation. The sex of the vegetable kingdom is controlled by the journey and the Light of the Sun. Sex—the law of life and death is the law of the Zodiac. And all, having been cursed for sin, all must perish. The law of the Zodiac is the law of the Garden of Eden. Every time the sexes indulge the lust of the flesh the soul is driven from the Garden of Eden, from communion with God as the Father of All Life. The story of the Garden of Eden is repeated every time begetting and conception takes place. Every time the mind of the lust of the flesh is indulged, the soul is conscious of the truth of the story as related in the Garden of Eden allegory. The soul is in outer darkness when the lust of the flesh is being gratified. "Then when lust hath conceived, it bringeth forth sin and sin when it is finished bringeth forth death." (James 1: 15). When lust is conceived in the soul and mind it produces sin—mortal conception—mortal man—and the end of this mortal man is natural and spiritual death; and he must be conceived of the Spirit to realize God as life. "Ye adulterers and adulteresses know ye not that the friendship of the world (the lust of the flesh) is enmity with God (life)? Whosoever therefore will be a friend of world (the lust of the flesh) is the enemy of God" (James 4: 4). There is no reconciliation between life and death—between the life of the Spirit and the death of the lust of the flesh. That which is conceived of the lust of the flesh is death and that which is conceived of Spirit is life. This conception of the death of the lust of the flesh is influenced and controlled by the law of the Zodiac. Each month of the year affects the lust and the sex senses differently. Mortal mind and the lust of the flesh are affected by the journey of the planets in their orbits. The vegetable and

animal kingdoms propagate by the law of the seasons. The law of sin (the mind of the lust of the flesh) of the Garden of Eden is the law of sin of the Zodiac, and under this law, all material creation is cursed and all mortal conception must die. This sin of the "curse"—the mind of the lust of the flesh—must be overcome before there can be a spiritual conception and the life of God realized as the life of the Universe.

Man has to be of Divine Origin in order to be the Son of God—man, before the fall, was of Divine origin, and the Son of God. Since the Fall he is the Son of the Mind of the lust of the flesh—Satan—man in this fallen state is not the child of God—the child of life—but the child of Satan—the child of the lust of the flesh—the child of death. Man in this fallen state is struggling to return to life and to become the child of Divine Origin, and to be spiritually conceived and a Son of God. In proportion as he overcomes the mind of the lust of the flesh, he is making his way back to a Divine and Spiritual conception. When spiritually conceived he will be the Son of God. This law of truth is revealed to us. Melchizedek was spiritually conceived—"Without father or mother," having neither beginning days nor the end of life. Gen. 14: 18; Ps. 110: 4; Heb. 9: 4. Man as the child of God has no beginning or end in the eternal mind. Man as a perfect spiritual being is the eternal concept and idea of the Divine Mind—always existed and will always exist in the consciousness of the Eternal and Divine Mind of God. Man in his fallen state does not change God's eternal conception of him as the perfect conception of the Father. Man when he fell changed in his own mind and consciousness, but God's conception of him as the perfect concept and image of the Father never changed. God is perfect, and he can only behold his own creation—the concepts of his own mind, conceived in his image, as perfect. The spiritual creation of God, conceived in His image may have fallen from the holy state in which he conceived it in his image; but this does not change the perfection of his eternal mind. He still beholds it in the consciousness of his own eternal mind as perfect, and in proportion as this fallen spiritual creation returns to the state of perfection as beheld by God in the consciousness of his own eternal mind, in that proportion it reflects the

holiness of God in mind and thought and the creatures thereof become the Sons of God.

Melchizedek was the spiritual conception of the Father, without natural parents, and kept the holy state of his spiritual conception. He had neither beginning nor end of days, in the consciousness of the Divine Mind. He as a spiritual concept always existed in the consciousness of the Divine Mind. He was the pre-figure of the Christ, and the Christ always existed in the consciousness of the eternal and divine mind as perfect life. As man in this fallen state, overcomes the Satanic mind—the mind lust of the flesh—he enters into the consciousness of that perfect spiritual state, in which, the Father as the perfect and eternal mind beholds him, and stands revealed before the Father as the perfect image of the Father, and is spiritually conceived and becomes the Son of God. This perfect spiritual conception is demonstrated in the conception of Melchizedek and the birth of Jesus, the Christ; and approximated in many other places in the revealed Word.

The Lord appeared unto Abraham in the plains of Mamre, as Abraham sat in his tent door, in the form of angels and talked with Abraham and told Abraham that Sarah should conceive and bring forth a child. Gen. 18: 16. Abraham and Sarah were beyond the age of propagation, according to natural law. Gen. 18: 11. The Lord said that He would return at the appointed time and Sarah should conceive a son. Gen. 18: 14. The law of material sense and the carnal mind were nearly overcome in this conception and birth. The spiritual sense and understanding that enabled Abraham to talk with God produced this approximated spiritual conception and birth. Abraham did not see the angels with the human eye—material sense—and talk with them with his human tongue, but he saw them through the eye of the soul—the spiritual senses. They were projected with visible form into his consciousness through the spiritual senses of the soul. These spiritual visions are only projected into the consciousness of the soul as man overcomes material sense—the lust senses of the flesh. Angels are everywhere, but we cannot see them because we have no spiritual eyes. God is ever present, but we have no consciousness of His presence, because

we are spiritually dead. Abram's name had been changed to Abraham before he talked with God and His angels—Abraham had been spiritually conceived when he saw angels and talked with them and conceived them in his mind and with the vision of his soul. Only the spiritually conceived can converse with angels and God; the spiritual birth is the overcoming of the mind of the lust of the flesh, and material sense; and the soul that overcomes the mind of the lust of the flesh and the material sense, comes into the realization of the spiritual senses and can converse with angels and God in the language of spirit. Abraham was in this state of spiritual understanding when he saw and conversed with angels, and as a result of this state of spiritual life, natural law and material sense were overcome and a Son was conceived and born unto him and Sarah in their old age. All the "seed" of Abraham are spiritually conceived. This conception in violation of natural law and material sense, was symbolic of the "seed of Abraham." All the "seed of Abraham" are spiritually conceived and they are as the "stars of the heavens." And they shall set down at the right of the Throne of God and give praise to the Lamb. They are the Sons of God. "He is the God of Abraham, Isaac and Jacob. He is not God of the dead, but the God of the living." The "seed of Abraham" constitute the "church." They are the "ecclessia." They are the "called out," from death to life. They are the "elect," and they can never die, for they are "equal unto the angels" and are "the children of the Resurrection". They have been spiritually conceived.

Abraham "found favor" with the Lord—Grace—Life as the Gift of God—the spiritual conception—and was a "servant" of the Lord. The "favor of the Lord"—grace as Life and Gift of God—the spiritual conception, makes us the servant of God—the children of God. The children of God are spiritually conceived and overcome the conception of the senses as did Abraham and Sarah of old. But the opposite of this spiritual conception of Abraham and Sarah is presented to us in the same chapter. Gen. 18: 16-33.

After the angels had declared to Abraham that he and Sarah for "righteousness" should overcome materal sense and a son should be born unto them, in their old

age, in violation of material law, and material sense, and that all nations of the earth should be blessed in him, they went with Abraham on the way to Sodom and Gomorrah, that he might behold these cities of the mind of lust and sensuality. And righteous Abraham plead with the Lord for their sins. Sodom and Gomorrah were the emblems of the cities of the mind of lust and sensuality—and all mortal conception is conceived in these cities of death, and the offspring thereof must die, spiritually. God will consume them in the flames of the mind of lust and of spiritual death. The fire of the mind of lust is death to the soul. All mortal conception is of the mind of the lust of the flesh and conceived in the cities of Sodom and Gomorrah and must be reconceived in the city of the New Jerusalem—in the city of the spiritual senses—to become immortal and the fruitation of life—the Son of God. Another demonstration of spiritual sense overcoming material sense, and the approximation of the absolute truth of spiritual conception is that of Hannah by prayer, conceiving Samuel. 1 Samuel 1: 3-4 chapters. "The Lord revealed Himself to Samuel and the word of Samuel came to all Israel." (1 Samuel 3: 23). "Samuel as a child could speak with the Lord" (1 Samuel 4: 1). Samuel was the fruition of prayer, his mother prayed and communed with God while conceiving and carrying him in her womb. The spiritual state of the Mind of parents determines the spiritual state of the offspring. If material sense and the mind of the lust of the flesh were overcome completely, all conception would be entirely spiritual, as was that of Jesus, and fruition thereof the Sons of God. The mind of the mother effects the destinies of the mind within the womb. Parents in this fallen state should be as pure as possible, in thought and desire, when begetting and conceiving, and the mother should be pure in thought and desire while carrying the child in the womb. The purer they are, the purer the child will be. The nearer they approach absolute truth and spiritual perfection in thought and desire, the nearer the child will be to the kingdom of spiritual life—the kingdom of God.

For a soul to be a "King in Israel," it must be spiritually conceived. The Holy Spirit is the spiritual conception. There was some lust in the consciousness of the souls of Samuel's parents, when he was conceived, and therefore

he was not perfect, but he was a power in Israel for the reason of the high spiritual life of his mother.

The spiritual vision of Samuel's soul could behold the spiritual face of God—and his soul could commune with God, his spiritual Father. As we overcome material sense—the lust senses of the flesh—we come into the consciousness of the spiritual senses of the soul and can behold God the Spiritual Father, and commune with Him as Life to the Soul. The angel appeared to the wife of Manoah, who was barren, and announced to her that she would bear a son, and commanded that she drink "no wine or strong drink" nor "eat any unclean thing," and that this son conceived in this state of spiritual life and in violation of natural law and material sense should deliver the children of Israel from the Philistines (the lust of the flesh). This child was Sampson, who went forth to deliver Israel (the soul) from the Philistines (the lust of the flesh), and he was a power in Israel until a woman destroyed the vision of his soul. His mother ascended the scale of spiritual understanding when she conceived, and truth was approximated. The senses of the soul overcame the senses of the flesh and she communed with angels, when Sampson was conceived in her mind. It was not a perfect spiritual conception, but an approximation The parents of John the Baptist "were well stricken" in years and they had no child because that Elizabeth was barren. "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." They had denied the mind of the lust of the flesh. The angel appeared to Zacharias while at Altar, and said, "Thy prayer is heard and thy wife Elizabeth shall bear thee a son and thou shall call his name John, and many of the children of Israel shall he turn to the Lord their God." "He shall drink neither wine nor strong drink and he shall be filled with the Holy Ghost, even from his mother's womb" (Luke 1: 5-25). John the Baptist was conceived as the result of prayer, as the result of overcoming the material sense. The conception of John the Baptist, came nearer being an absolute spiritual conception than any other of the cases recorded in the Holy Scripture. In all of these cases, where material sense was overcome and conception took place in violation of natural law, the parents were old and the mothers were barren. They had reached that

age when the mind of the lust of the flesh had lost its power over their minds and souls. The mind of the lust of the flesh had receded from the consciousness of the soul, until the soul had come into the consciousness of the spiritual senses and could see and converse with angels, in the language of spirit. The fruition of such conception could not be otherwise than a "Power in Israel," and lead the soul of man from the bondage of the lust of the flesh and death into spiritual freedom and life. The last and final case was a perfect spiritual conception. The Angel Gabriel appeared unto Mary, the virgin and said, "Hail thou that art highly favored—that hath received grace—life—God's mind revealed as life—the Lord is with thee; thou hast found favor with the Lord" (the Greek read, the Grace of God—the life of God). Mary had completely and entirely overcome the mind of the lust of the flesh in desire and thought. She had overcome material sense, and came into the complete consciousness of God as Spirit and Life. She was a virgin spiritually and her fruition was the Son of God. He was begotten of the Holy Spirit and conceived entirely and absolutely of the Spirit. The angel said to Mary, "Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus. He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto Him the Throne of His Father David, and He shall reign over the House of Jacob forever and of His kingdom there shall be no end." The Throne of David is a spiritual throne and his kingdom is spiritual, and there shall be no end to this kingdom—for spirit is eternal, and the spiritual conception is eternal life. "And the angel answered and said unto her, The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee and therefore also that Holy thing which shall be born of thee shall be called the Son of God." (Luke 1: 26-35. Jesus, the Christ, was the Son of God because He was begotten of the Father and spiritually conceived. He was conceived according to the Divine plan—as God intended all conception. Material sense and the mind of the lust of the flesh had no part in His conception. He was conceived within the Garden of Eden—within the bosom of life—the Father—the flaming sword and the cherubims at the Gate of Eden—the carnal desires and thoughts had no part in His conception. All immortal conception is with-

in the Garden of Eden—within the bosom of the Father as the All Life. All mortal conception is without the Garden of Eden. It is of the flaming sword and the cherubims at the Garden of Eden—the lust thoughts and desires of the flesh, and must perish. It is not of the Divine plan. It is of the mind of Satan—the mind of the lust of the flesh—and must pass away with the material heavens and earth that have been "cursed" for sin—the mind of lust. As we deny the senses of the flesh in and to the consciousness of the soul, we ascend the scale of spiritual understanding and the spiritual senses unfold into the consciousness of the soul as God's Mind and Life to the soul. The flaming sword and the cherubims at the Gate of Eden—the carnal desires of the flesh—recede from the mind and consciousness of the soul as the soul comes into the consciousness of the spiritual senses, and the soul is spiritually conceived and enters into Eden—the bosom of the Father as life eternal—and becomes the Son of God. Where mortal conception ends, immortal conception begins. The soul as a Son of God is never conceived of the flesh and never dies. The soul as the Son of God is conceived in the bosom of the Father and is a child of life and existed always and eternally, in the Eternal Mind of the Father.

"But as many as received him, to them gave He the power to become the Sons of God, even to them that believe on His Name, which were born not of blood, nor of the will of the flesh nor of the will of man; but of God" (John 1: 12-13). Jesus the Christ, was spiritually conceived according to the Eternal Mind of the Father, and so must the soul be to become the Son of God. The soul must come into the perfect image that has existed always and eternally in the Perfect and Eternal Mind of the Father, to reflect the life of the Father and to become a Son of God—a child of Life.

"Behold, what manner of love the Father hath bestowed upon us that we should be called the Sons of God. Therefore the world—the lust of the flesh—knoweth us not because it knew Him not" (1 John 3: 1). As we become the Sons of God, we are spiritually conceived, and come into the perfect image of the Father, which image existed always and eternally in His Divine Mind; and the consciousness of the Perfect Image of God, the Father within soul, creates within us a new being; and heals the sick body here, and gives eternal life to the soul.

ADDRESSES AND OTHER PROCEEDINGS.

The Proceedings and Addresses of the Second Anniversary of the Writings on the Bible, by Sidney C. Tapp, Ph. B., held in Kansas City, Mo., December 6, 1914, under the Auspices of the Sidney C. Tapp International Bibical Society.

Judge E. M. Bartlett, Chairman, in opening the meeting, said:

"Sin could not exist so long as there was confined in one person—man—Adam—the dual principle of reproduction.

"Sin began when Eve came upon the scene of action and was tempted by the Serpent and yielded to his fascinations, by eating of the forbidden fruit in the midst of the Garden.

"Mr. Tapp, our guest, has abundant authority for his interpretation of the Bible.

"Mr. Tapp, in treating the progress of man as essentially spiritual, will meet with the warm sympathy, hearty approval and support of the Christian world.

"This interpretation of the Bible will break down caste, annihilate exclusiveness and establish a spirituality such as Christ taught; the fatherhood of God and the brotherhood of man.

"It is the religion of the world."

(By W. A. Thompson, M. D.)

The Writings of Sidney C. Tapp will revolutionize the science of medicine. He has demonstrated that sickness and sin go hand in hand. We mean by sin, the senses of the carnal mind. His contention that the law of sin is the law of death is a truth. There was no sin till the carnal senses were indulged, and mortality was the result. There is but one sin, as he contends, and that is the sex senses—all other evil comes from this sin, with mortality as the result. All diseases and death are in the lust senses of the carnal mind. In brief, this is Mr. Tapp's contention, and his contention is the truth. Abolish sin and you abolish sickness; overcome sin completely as did the Christ and you overcome death. The medical profession must go to studying the Mosaic Law and the Sermon on the Mount more and anatomy and medicine less, if it would heal the sick and give life to man. With Mr. Tapp's books in circulation, the Bible will be the textbook of health and life in generations to come, instead of works on anatomy and Materia Medica. Sickness may be the result of sin of our ancestors hundreds of years ago, but it is the result of sin just the same.

(By L. A. Knox, A. B., LL. M., Attorney-at-Law).

Ladies and Gentlemen: Science knows no clime, nor people, nor country; Nature unselfishly distributes her charms upon her children

everywhere; Christianity, unbiased and unprejudiced, seeks to penetrate and soften the whole human life by establishing within us a conscious and an actual spiritual mind, thereby making man better and purer. The exponents of this unselfish dogma seek to carry this truth to all races and nations.

The great efforts of the real thinkers of the world have been to discover the truth, and, in turn, transmit that truth to the world; that by the truth, men might live and have life more abundantly. In this class of the world's thinkers of this age, none stand out more conspicuously than Mr. Sidney C. Tapp. Mr. Tapp has given us a new idea. Not indeed new, for there is nothing new under the sun, but he is the first to conceive the truth, which existed in principle, and to formulate it in an orderly fashion and give it to the world.

The prophets prophesied and John saw visions, but the theologians of the ages have failed to comprehend these prophesies or to interpret these visions. Not until the nineth day of December, 1912, when Mr. Tapp's "Truth About the Bible" came from the press, was was it made known to the world why Jesus of Nazareth was crucified.

For nineteen long centuries the world had slumbered and slept in darkness—a sleep of sensuality and crime—until God, through a combination of natural forces, struck down the animal and reared in its stead the spiritual Sidney C. Tapp. And thus, in his Writings, we are brought face to face with the cause of misery, of pain, of crime, of prejudice, of all racial conflict and the conflict of nations.

Shall it be possible for the lion and the lamb to dwell together and for the little child to lead them? Not until the root of all sin is removed. Mr. Tapp has shown that there is but one sin and that the salvation of the race rests primarily in its power to deliver itself from under the yoke of sex-nature and sensuality. This should be the hope of the race and the nations.

All the goodness of nobility and all the greatness in man emanate from the spiritual mind; all that has come to man in his evolution, which tends toward nobility, true religious feeling, kindness, humanity, justice and unselfish love, have come to him through his slowly unfolding spiritual mind. Now, as in former times, we are taught that man is tempted by the devil on the one hand and helped by the Guardian Angel on the other, but Mr. Tapp, in his books, has shown that the struggle is between the two elements of man's nature not exactly warring against each other, but each following its own line of efforts, and the "Ego" being torn and bruised in its attempts to adjust itself harmoniously to its spiritual inclinations.

Thus Mr. Tapp has thrown upon the Bible the searchlight of reason and with an undimmed vision he has discovered that all of our conflicts and troubles, all of our trials and tribulations, have their beginning in the sex-nature and sensuality. So, to free ourselves from this burdensome yoke, we must raise ourselves above the attractions of sex-nature, into the dawning of a spiritual consciousness.

Those of us who believe in and fully comprehend the spiritual value of Mr. Tapp's Writings shall be strengthened by the brilliancy of his illuminating teachings. They are the unfolding of our spiritual consciousness; they lift us out of the animal plane, and upon the wings of love and spiritual fervor, lead us to a full realization of that "Inner voice," whose guide is the spirit.

May I say in conclusion that there is not a place on the shore of human existence and human experience where the waves of thought

of this man, as expressed in his books, will not touch for the glory of God and the good of humanity. For Mr. Tapp has given us an intelligence and a blessing which I believe shall become as universal as the golden ray of the universal sun, which shall give new life, new strength and new aspiration to that branch of the race that it is my pleasure to represent; and through it we shall fully understand the "Fatherhood of God and the Brotherhood of Man."

(By Theo. F. Clark, M. D.)

Truth is real; to know truth is to comprehend facts and the gravity of facts. With this knowledge we may be guided in the correction of error.

Humanity dwells too much in error, of thought, ambition, exalted opinion of self, selfishness and deceit; but the knowledge of that which is real, the knowledge of facts and the gravity of facts is all important.

This knowledge of truth will make free; free from the errors that have been practiced so long that they are licensed by many as right.

Truth exists, we need it; our need is the index to the demand and the demand is the measure of supply.

In every phase of human activity there is demand and supply; they cannot exist separately, they are not confined to the physical, but are the law in social, intellectual and spiritual life as well. When the intellectual and spiritual demands run highest, then we realize more fully the abundance of the supply—truth; and the understanding of it to free us from the bondage of these limitations.

Lack of knowledge is error. All of the unpleasant depleting conditions that we call sorrow, pain, sickness and sin are here as a result of a lack of that knowledge and understanding.

Their yoke is heavy and their walls are high. These conditions exist in man and find their way into institutions. They have existed long and it has always required an unusual man who did the unusual thing at the unusual time to start a reformation.

When the people were under a yoke of a religious political institution in the past centuries all suffered, some hoped, other despaired, some realized at least in part, but one man had an idea. The people were in need of liberty—there was a demand and a declaration.

Martin Luther wrote it on a little piece of paper and passed it around to his associates. He went and nailed it on the door of that institution and then came the fight for liberty.

Some of you remember when, in the early sixties, there were two great political powers opposing each other, each believing the other to be in error. There was a dark skinned people in bondage, having only the rights of slaves, and a future of such before them. They could not be contented when they saw their masters and other races enjoying positions and possessions of which they were deprived and believed they should share.

There was a need, a want, a demand, and there came also the supply when Lincoln, an unusual man with an idea, wrote something unusual, and passed it along. Not to harm his brothers, whom he opposed, but, as he believed, to nail it to the door of error and give freedom to a people in bondage.

Today we see on every hand those who are in bondage to error, whose future holds more terror and less hope than those who were in literal bondage. Their depleting effects are so appalling that they can no longer be misunderstood.

They are not confined to the hardened offender, but their grasps lay hold of those of young and tender years. Their lines are deeply drawn in the intellectual and physical man.

They arrest our attention daily in the man about town and the girl on the street. The area extends from the homes of nobility, wealth and culture to the homeless man, and the woman adrift. Families are ruined before they are begun. Lives are blighted when they should be at their best.

Babes are made wretched or killed, longevity is lowered, usefulness destroyed, the race is depleted, hospitals are filled. The whole of man suffers from spirituality to economics, all due to a lack of knowledge of truth.

During the last two years there has been an unusual man writing some unusual things.

Mr. Tapp has been passing around his Writings. He has an unusual idea and an unusual interpretation of the Bible, which he is determined to nail on the door of the house of error.

He has emphasized the importance of the knowledge of truth. He reasons from cause to effect and vice versa and declares that if this Idea is applied and the knowledge of truth attained that it will help to overcome error intellectually, socially and physically.

It will empty our hospitals and turn them into social and educational centers.

It will reach the ruined home and the wretched child, cause night to be replaced with light and right to take the place of blight, and will care for the homeless man and the woman adrift.

Know the truth, and the truth will make you free!

(By Henry Polk Lowenstein, Attorney-at-Law.)

About two years ago Mr. Sidney Calhoun Tapp called on me and informed me that he had written a book which accounted for matter in the Universe. I purchased the book and read it very carefully. It was "The Truth About the Bible." It advanced a new theory about the creation of the world, namely, that certain angels, or spiritual messengers, spiritually formed by God, in his own image and likeness, fell from Heaven, being cast out by Him from His presence as a punishment for their disobedience to his law and thrust upon the earth, which had been prepared by Him for them, there to remain forever or until such time as they might be purified to "regain" Heaven.

He does not state just what became of these "angels" after their banishment, other than they took the form of the serpent and have been raising h——l ever since.

This book was soon followed by "Sexology of the Bible," and "Why Jesus Was a Man and Not a Woman." These books I also purchased and read, and they appealed to me more than did "The Truth About the Bible," because they dealt with the great creative force of Nature. The books are all masterful works, clear in expression and strong of conviction. For myself I cannot see just how the angels fell, when they were formed by God himself, after His own likeness and were spiritually manifest in a realm of pure holiness, free from materiality, sin, temptation and death, where all was life and love and perfect harmony. But, nevertheless, the book is a great work. To my mind, however, matter is a reality created by God and by

Him pronounced not only good, but "very good." It is constantly changing and assuming different forms, but it is never destroyed. It is not sufficient to say that God takes no cognizance of matter and at the same time admit that He created it; nor to say that He has no knowledge of it and at the same time attribute to Him all knowledge; nor to say that the universe is running at random, to and fro, with no place to stay and nowhere to go, when one admits He created it. God is the universe. He is all there is and man expresses Him and reflects the universe. The only way God can express Himself in consciousness is through man. There is no other way. This is the Christ which was manifest through Jesus from the foundation of the world. And this brings us to the great question which has baffled the ages, "What is Man?" He is certainly not flesh and blood, although he is manifest as such. He is something more. It is impossible to conceive of man as being wholly spirit, otherwise there is no expression and man would lose his individuality. Life is radically distinct and individual in its expression, but always the same.

And here we come to Mr. Tapp's great thought, given to the world in his Works, namely, the expression of life through the sexes—all life in all forms, struggling for expression and continuity, the animal and vegetable kingdoms reaching out and striving for the same end as man, namely, immortality. This proves that life is eternal, having no beginning nor end, but being continuous, "the same yesterday, today and forever." All forms of expression of life are temporal; if interrupted here they break out yonder, but wherever or whatever the expression, it is always the same. It never changes. Man was always man, oak was always oak and rock was always rock.

And again, "What is man, whence cometh he, whither goeth he and what is his destiny?" I know not; but this I know, that somewhere, above the clouds, away beyond the stars, in the Limitless realm of eternal love, at the throne of God, man stands revealed in the likeness of his Father, and this likeness is the Christ and this Christ is life and life is God and God is all.

(By Geo. T. Wassom, A. B., Attorney-at-Law.)

Mr. Chairman, Moses wrote and Jesus preached, but the world has never understood the thundering of Mt. Sinai nor the truth of the sermon on the Mount. The angels sang to the Stars of Bethlehem, but men have never understood the music of their notes—not until the 9th day of December, 1912, the day we celebrate this night, when the "Truth About the Bible" came from the press, by Sidney C. Tapp was the echo of the thunder of Mt. Sinai, the truth of the sermon on the Mount, and the notes of the music of the angels of Bethelem, translated into human consciousness and human understanding, as a divine and living reality. When the author announced his theory, that the law of sex governed the human mind and that all evil is located in the sex senses and that there is no sin and no death in the soul consciousness—the theological world took no cognizance of the principle he declared, but within two years time it has not only gone throughout this country, but it has crossed the Atlantic and Pacific and lodged itself within the conscience and mind of the greatest thinkers of the world. No human can foretell its final effect upon the human family. The waves of thought enunciated by the author as they come into the shore bear upon their bosom the destiny of every ship of human existence. Every show of human activity and

human conscience is touched by the waves of his thoughts as enunciated in these books. The theologian will have to rewrite his theology, the man of science his text books of science, the philosopher will have to reconstruct his basis of reasoning, the psychologist will have to view the human mind from a different viewpoint, the criminologist will have to readjust his reasons for crime, the historian will have to recast his philosophy of history, for within the principle enunciated by the author is included all motive of human activity and coloring of the mind of human thought.

His books, to be correctly named, should be called the "key to the Bible; and to all existence," for there is not any one thing or principle of mortal creation that is not controlled by the sex senses and this old dragon does not enter the dominion of the spirit as he clearly shows in his Works; their effect will be to diminish crime insanity, human greed, and avarice and to bring "peace on earth and good will towards men." In generations to come the idea as enunciated by Mr. Tapp will go on unfolding in the consciousness of man, destroying the dragon within the conscience and hearts of men and women and planting instead of the thoughts of the dragon, the mind of the Christ until indeed on earth "peace and good will" among men shall become as a living reality.

His ideas will continue to permeate the minds and souls of men until sin and the night of the flesh shall go out and the truth of the spirit and light shall dawn upon all of God's spiritual creation, reflecting the glory and the image of the Father, as the Creator and the Father of life, until time shall have been lost in eternity and death swallowed up in victory.

Mr. Chairman, "God moves in mysterious ways his wonders to perform." This man was born an invalid and before the noon day of life, stood in the arena of his chosen profession of the law and measured lances in intellectual combat with all comers, until his frail body could stand the contest no longer and he retired from earthly struggles to give up the ghost, and is with us tonight by virtue of the living truth of his writings. Disappointed in life and broken in spirits of earthly ambition, he saw the vision of the "Holy City," and translated it into consciousness for us, and wherever there is a sin cursed soul, torn and tattered by the senses and in bondage to the lust senses of the flesh, wandering in the night of sensuality, but crying out for the light of truth, and to be free from the sin of the flesh and walk in the light of the spirit, his ideas as disclosed in these Works will be the spiritual guide posts, to direct that soul to where there is no night, and no death, and where that soul may know the truth and be free indeed.

Such an idea could only have been conceived in the bosom of the Father and the eternal can never die.

The seeker after divine truth and the worshipper of the living God, in this benighted and sinful world, owe to the author a debt of gratitude for writing unto men the key to that Book of books, the truth from God and explained by the author, so simple that a child can read and understand the law of sex and its controlling influence upon the human family.

(By John J. Hyde, Attorney-at-Law.)

Familiar as we are with the Writings of Mr. Tapp and the central idea expressed by them we may well ask ourselves in the light of passing events the question, "What effect will these Writings have upon the peace of the nations once they are rightly understood?"

Will they render impossible war and rumors of war and a repetition of the overwhelming conflict now in progress and involving well nigh all the nations of the civilized world? My answer is they will, since by removing the cause, you make war itself impossible.

Now that sex and the prostitution of sex to the uses of lust have in all ages since the fall of Adam been the great moving causes of strife among nations is well settled by the testimony of history. The ravishment of a Trojan Helen tells us of a memorable conflict precipitated by sex. The amours of a Cleopatra recall the turmoils brought on by the lust for woman. So Lucretia Borgia and Josephine, who beyond doubt was a great inspiring cause of Napoleon's mad ambition and perhaps at last because of the desire of Bonaparte for an heir, the beginning of his downfall, are foremost examples of the consequences of lust. Not to speak of Mary, queen of Scots, and the women of the Bourbon line we pass on to a Pompadour and Du Barry, the lust for whom aroused the passions of princes and of kings.

The philosophy of nations has found expression in the proverb, "Cherchez la femme," "seek the woman," whose sex pitted against the sex of man has proved his eternal undoing.

The pages of literature are emblazoned with illustrations of the sex problem and its dreadful consequences. The master hand of a Shakespeare has painted large the motive for Othello's crime and Macbeth's red deeds and pilloried the lust that drove the Prince of Denmark mad, as some think Hamlet was. And the soul of Shakespeare speaks in the lines, "Give me the man that is not passion's slave and I will wear him in my hearts of hearts, as I do thee."

Tapp therefore has raised aloft a torch before the eyes of men bidding them look to the festering sore that corrodes the foundations of our social fabric and threatens to break forth and engulf us in universal ruin. His thought is at once a warning and a remedy appealing to us to come at last into the understanding of problems as old as the world. His pages prove conclusively that the spirit of man alone can be trusted and that not until we have brought sex under the leash of this understanding shall the words of the Prince of Peace be true. "My peace I give you; my peace I leave you."

(By Sidney C. Tapp, Ph. B.)

Mr. Chairman, Ladies and Gentlemen:—I was a lawyer, practicing law when I conceived of the idea disclosed in my books on the Bible. As a lawyer, daily dealing in divorce cases and murder cases, I discovered that there was something radically and elementally wrong with the psychology of human nature. A man would come to me today, who a few years ago, led a beautiful bride to the music of the wedding march, and declared that he would love and protect her, and yet he sat in my office charged as a murderer for having taken the life of the woman whom he declared he would honor and protect. Tomorrow, a woman would come to me and offer me all she had of her earthly possessions, if I would only land her husband in the penitentiary; first weeping then spitting fire from her tongue, she would declare that she once loved him, but now hated him. Revenge was sweet to her. He, once behind prison bars, she would return and propose to give me all she could steal the remainder of her life, if I would have him released. This daily contact with such a psychological condition made me think. I asked myself, what was it within human nature that made it so deceptive, so cruel, so changeable and so self

destructive; and I analyzed the human mind. I finally arrived at the conclusion that it was the sex, and I began to study the Bible from this viewpoint, and my books on the Bible are the results. The Bible is a book of nature; it discloses old mortal man with all of his carnality, as he is; and the soul, the man made in God's image, who is spirit, as he is. All the depravity is within the sex senses of the human man. There is not any sex, sin and death within the spiritual man. That is the reason the Christ was conceived without a natural father. He was a spiritual conception, as all of God's creation was intended originally. The original command "to be fruitful, multiply, replenish and subdue the earth," was a spiritual command, and the multiplication commanded was a spiritual increase and a spiritual conception. There was not any human conception until after this command was disobeyed and man fell; with carnal conception and human multiplication as the result. In studying crime, insanity and disease, I discovered that they were all located in the carnal mind and produced by the lust and sex senses. ("For this cause thou wast taken from dust and unto dust thou shall return.") I realize that the sins of the fathers are visited on the third and fourth generations. I saw as I came into the consciousness of this truth, that if we are to solve the problem of crime and disease, to say nothing of the salvation of the soul, it must be done by the teachings of the Christ. I attempted to give the truth to the ministry and have them to take up the work, but they were apparently blind to the truth—they gave me no encouragement. I was born an invalid, according to natural law I have no right to live and should have been dead many years ago, but in my frail condition, I retired from the practice of law, to write these books and to give this truth to the world. I soon found myself without money and without aid. I walked your streets hungry while giving this idea to the world. Your church bells have sounded, the notes from your magnificent organs have echoed through your palatial churches in your city, while I was in some lonely room, poorly clad and poorly fed, alone with God, shedding tears over this truth. In the lonely hours of the night I have wet the pillow upon which my head lay, praying that some one would come to my aid in this work. I did not have money to employ a stenographer to take my notes. My spine had been affected from five operations, so that I could not write, and I walked your streets and begged some one to take a little dictation for me, here and there, that I might give the idea to a sin-cursed world.

I had assailed "The Beast," and was unconscious of what I had done until my first book was from the press. I had laid bare that "Monster"—sensuality, for which the human lives and for which he dies; and in so doing I have incurred the silent contempt of ecclesiasticism, licentiousness and corruption in what is supposed to be the Christian Church, but what in fact is rank paganism, the religion of the sex-senses.

I understand now, as never before, that no man can buy or sell unless he bows down to the "Beast." It was this "Beast" within men, sensuality, that the teachings of the Christ condemned, and it was this "Beast" that crucified the Jesus on the cross, but the Christ overcame the "Beast" and came forth from the grave to give life unto the soul and destroy the "Beast" within men. In these writings I am attempting to disclose the truth of the Christ, and to expose the error

of the "Beast," and as long as the mind remains within this frail body I intend to continue the work for the Kingdom's sake and for the Christ and His cause.

Christianity is the overcoming of the beast—sensuality. The Christ at thirty years of age overcame the senses of the man Jesus, and declared that the Kingdom of God was at hand. As we come into the Christ Mind and overcome the Beast, the soul comes into the Kingdom of God. The image of the beast is death to the soul. The image of the Christ is life eternal.

(By E. L. Miller, LL. B.)

The State of Kansas has a motto which expresses a great truth, "To the stars through difficulties." This thought applies to our friend, the Hon. Sidney C. Tapp, whom we are pleased to honor this evening.

While he was not born in a manger, the death of his mother, when he was only 18 months old, and of his father when the boy was only nine years old, the dissipation of the father's estate, thoughtlessness of near relatives, lack of friends at hand to love, nurture and care for him at that tender age, threw him on the cold mercies of an unsympathetic world as a waif. Those who neglected him at nine, when he had grown large enough to make a hand in the field, then tried to have him bound to them during his minority. As the good Father cares for his jewels, fortune had put in the office of county judge one who was a friend of the boy's father. The judge saw through their disguise of pretended consideration and refused to fasten upon the tender lad the chains of servitude. He allowed the boy his freedom to contract his services. He had then latent the spark of ambition which was burning in his breast and he arranged to plow in summer and to go to school in the winter.

It was through some years of difficulties that he traveled this lonely path with patient watching of this little fire on the altar of his heart and in due time he matriculated in one of the fine colleges of North Carolina.

What do you think the passion for learning must have been in that dear young heart when, with no friend backing him, no provision made for the year's expenses, this modern knight entered the lists in search of the golden grail of culture. The kind heartedness of the boarding house keeper is all that prevented a collapse of this first superhuman effort against difficulty.

The young man sold during the following summer a small tract of land which was still left from his mother's estate, and the purchaser knowing his sense of honor, advanced the money on his worthless (as some would consider it) contract, but which was faithfully carried out at his majority. Most of the proceeds went to the good landlady who had credited him. This left him with but little money at the beginning of the second year's work in a college in South Carolina, to which he decided to go.

Passing over the days and hours of struggle, which can be understood only by those who have tried to accomplish hard tasks with but few friends and no money, we come to the last hours of his graduating year. If he had not been a student, if he had not had the respect of the faculty and student body, he would have been obliged to slink away without a diploma, as he had not money to pay the usual graduating expenses. He had sold his books and was ready to go when the treasurer of the college, hearing of his unfortunate plight, offered

to lend him the money to pay for his diploma. It is said that his thesis as class historian was one of the memorable papers read at the graduating exercises and foretold, in a way, the promise of accomplishment which later ripened in a very scholarly works, "The Struggle and the Story of Anglo-Saxon Institutions, or the Development of Constitutional Government."

After graduation, our young knight, still in pursuit of his quest and with fires glowing more brightly in his young heart, determined to be a lawayer, but first wished to take a post graduate literary course, and borrowed the money to go to the University of Chicago. A lack of funds prevented his completing the course. Our friend, having gone to Texas for his health, was admitted there to practice law and finally determined to enter the lists with the tried and trained lawyers of a great Southern city, Atlanta. After passing the usual examinations, he went forth to give and take in that most heartless of arenas, battling in all the courts, both state and federal, with such marked success that he had to be reckoned with in court and on the hustings.

An inherited weak nervous system, which had set up its warning signals during the infancy and youth of our friend, had more and more emphasized itself. Surgical operations which were decreed necessary, beginning shortly after leaving the university and coming to the climax with a very serious operation on the bones of his ear at the highest point of his professional success, now reduced the physical strength of our friend so that he was forced to leave a very lucrative practice and start on his many journeys for health. This misfortune came while he was still very young in his professional life, but not until he had distinguished himself in some of the greatest legal battles of these recent years in the United States, including the battle royal over the freeing of Caleb Powers, in which Mr. Tapp risked his life and won a great victory. First a short sojourn in Denver, then hoping against hope, to Texas and to California, all efforts seemed in vain These journeys left him where he began as an orphan, without money and with most of his friends too full of their own cares to give a thought to him.

It was during the years while he was practicing law that he was inspired with the idea that all the sin, sickness, sorrow, suffering and despair in the world come either directly or as an inheritance from the indulgence of the sex nature. He began to study the greatest of all written books, the Bible, and he soon saw that it teaches that sex carried the seed which ripens in sin. It was while he was in what he thought was his death bed that he dictated the "Truth About the Bible," a book which bids fair to upset some of the smug theories of conventional sociology and theology.

We are met here tonight to congratulate the author of that great work on the fact that the spark of his early genius has not gone out, but is still alive in his breast and that he is still with us with a burning desire to help the world to a better life. His trials have been great. The road has been hard. But friends are multiplying. The heart still throbs, and as we look out into the great vista of the universe, we congratulate him that we can truthfully say of him, "To the Stars Through Difficulties."

(By Dr. M. L. Hartwell, D. O.)

Fellow seekers for truth; we are here thru mutual interest as students seeking for truth of the Divine Law. We come to commem-

orate the day on which the first book by Sidney C. Tapp, giving to the world that light which has so long been hidden, came from the press.

The subject which I am to present, "Mr. Tapp's Writings mean a New Spiritual World," would perhaps be understood more clearly if I were to state it: "Mr. Tapp's writings mean a new awakening in the Scriptures that "God is the Father of light, and in Him is no darkness at all." Many other passages refer to God in a similar manner, but none refer to him as the author of darkness or death. We are impressed with the thought of great contrast as shown so clearly all through the Bible. Light and darkness; love and jealousy; life and death, and so on through the Book of Books; a great picture is painted of Perfect Light on the one side, and absolute darkness on the other. In everyday life one can see all about him in what we are pleased to call Human Nature, the universal law of opposites. We see in our fellowman and we experience in ourselves a constant wavering from light to darkness and from darkness to light.

All this was in the vision of Sidney C. Tapp, and moreover, as Daniel of old, he saw in it a spiritual truth. His books today are an evidence of his love for God and his fellow-man. In his books he has given a message of truth to a world that has wandered far from the light, just as the Christ was Perfect Truth given to a world dead in trespassers and sin.

We find in the Bible the history of the origin of man's dual nature. In Genesis is recounted the creation of man in the image of God; a being of choice, but a being having only knowledge of good—God. This man had only the attributes of holy spirit; that is, he had not the attributes of the spirits that rebelled against God's kingdom. The attributes of God and His spiritual kingdom are light, life, love (love that knows no jealousy) and all that is good.

The attributes of the spirits of darkness—those who rebelled with Lucifer as is recounted in Isaiah 14: 12-14 and who were cast from their holy estate to the earth as recorded in Rev. 12: 7-9—are those of the earth, darkness, death, mortality, selfishness, vanity, lust, etc.

In the Garden of Eden allegory, pictured by Moses as revealed to him by God centuries after creation, man is found in his first estate. God-like and perfect, but subject to the influence of the spirits of darkness. He was commanded by God to subdue the earth—bring it under subjection to God's divine law from which law it had been cast out and put under the influence of and made to have the attributes of the fallen spirits at the time mentioned in Isaiah and Revelation.

Man, through yielding his holy consciousness and becoming for the instant conscious of one of the attributes of the fallen spirits, became conscious of and partook of the attributes of the law opposed to God's law. He became mortal—could only be perpetuated by reproduction, a function having in it inherent death, both to the body and the spirit. Thus man came to know good from evil, and his means of communicating with God was lost, for he had lost the image of God.

In the Old Testament is the history of man's proneness to farsake God's law and to shirk the divine command to subdue the earth, and time after time we find that man is punished by flood, pestilence and plague. Sacrifices were made; blood was shed that God might have compassion on the wayward spirits of those in the flesh; thus we find the story over and over again in the old testament and then Jesus

Christ was manifested in the flesh without a natural father that he might be born of God's will and not by the functioning of the law of error. Had he been born of natural parents (under mortal law) or had he indulged mortal law when he awakened to the necessity of being about His Father's (God's) business, or until he was able to say at the age of thirty, "I have overcome the world," (senses of the flesh), he could not have been the Savior of the world. Had he indulged mortal law or been begotten through that law, he would have had inherent death in his nature and could not have overcome the grave.

Thus the seemingly inexplainable things in God's book are once more made clear to the world through the writings of this man.

I fell a deep gratitude to Mr. Tapp for the light his views have given me of the Scriptures and it is my earnest desire that the truth he has given may spread to the uttermost parts of the earth that God's Kingdom may come and His Will be done on Earth as it is in Heaven.

BE IT RESOLVED, by this Society, that in our opinion the teaching of the Bible, as disclosed in Mr. Tapp's books, will do more to prevent war and to bring peace to the nations than all the standing armies and peace treaties of the world. Therefore,

BE IT FURTHER RESOLVED, The secretary is hereby directed to transmit a copy of this resolution to the President of the United States, the Secretary of State, the Foreign Offices, of the different Powers, that they may have their attention called to the version Mr. Tapp places upon the Bible, and the cause of war within human nature as treated by him; likewise, the secretary is directed to transmit a copy of these resolutions to the various heads and officials of the Protestant religious world, and to His Eminence, J. Cardinal Gibbons, and he be requested to transmit it to His Holiness, the Pope, to the end that the religious world's attention may be called to the nature within men which produces war so that the Christian world may know how to view war and to deal with it from a viewpoint of the Bible and the teachings of the Christ, and that peace may be declared upon the earth.

BE IT RESOLVED, by this Society, in our opinion, that the teachings of nature as disclosed in Mr. Tapp's works on the Bible, must be the final remedies by which disease, insanity and crime must be abolished from human nature and society. We believe that the Bible, as disclosed by him, discloses the law of health for the body and life for the soul; and that sin and sickness go hand in hand and that the medical profession must finally come to realize this truth if they are to be benefactors of the human race. We mean by sin, the indulgence of sensuality and lust which destroys not only the human body, but the human mind and is death to the soul. It is clear to any thinking mind that sin, as herein defined, has been transmitted from parents to children from generation to generation until the civilized world is becoming the habitation of hospitals, jails and insane asylums. If this condition, which is the curse of the human race, is to be eradicated from society; it must be done by the law of nature as disclosed in the Bible and the truth of the spirit as taught by the Christ.

BE IT FURTHER RESOLVED, That the secretary of this society be directed to transmit a copy of this resolution to the American Medical Association and the other various medical associations of this country, Canada and Europe to the end that the attention of the mem-

bers thereof may be called to the interpretation of the Bible as disclosed by Mr. Tapp. as the remedy, not only for spiritual life, but for physical health.

RESOLVED, That the name of this Society shall be changed to, and hereafter be called, the Sidney C. Tapp International Biblical Society. There shall be a president, three vice-presidents and a secretary, who shall constitute the working and executive committee, and they shall be from the state of Mr. Tapp's legal residence. There shall be an assistant secretary, Mr. Tapp's stenographer or confidential clerk, shall fill this office, and in connection with the secretary, and when Mr. Tapp and the secretary are absent from each other, shall act as secretary at Mr. Tapp's direction and shall carry on the correspondence of the Society and shall perform the duties of secretary.

There shall be eligible two vice-presidents from each state and foreign country; there shall be two classes of members, active and honorary members. The honorary members shall not have any voice in the active affairs of the Society. The purpose of the Society shall be to aid Mr. Tapp in publishing and circulating his books, and to disseminate the ideas of his writings, and he shall have the privilege of publishing his books under the auspices of the Society, he retaining the title and copyrights thereto as author and publisher. There shall be an annual meeting each year and such other meetings from time to time, that may be desired. The Society shall encourage and suggest the organization of local societies, as Mr. Tapp's idea develops in this country and in foreign nations, for studying and disseminating the ideas of Mr. Tapp's writings.

The President, the three Vice-Presidents and the Secretary constituting the executive committee shall have power to formulate such rules and regulations that shall be necessary from time to time to carry on the work of the Society, and may fix and name the membership fees and devise other means that will be necessary to raise the funds to carry on the work of the Society to give Mr. Tapp the necessary aid in preparing and bringing forth his books. They may likewise have the power to arrange for honorary membership and the fee therefor. The secretary and the assistant secretary shall carry on an active correspondence to secure necessary aid to supply the funds for the work of the Society. There may be an advisory committee composed of honorary members, to be named by the executive committee. The President and in his absence, the ranking Vice-President shall have power to carry on the work of the Society and issue all calls for funds in the absence of the executive committee, and when they are not in session.

Kansas City, Mo., November, 1914.

We, the undersigned Physicians and Surgeons, having investigated the writings of Sidney C. Tapp on the Bible, are thoroughly convinced that he has raised a question that should not be ignored, but should be given to the world and placed in general circulation among the masses of the people. His explanation and interpretation of the Bible, from the law of sex means great good to the human family. He therein shows that the mind is controlled by the sex-senses and that sin is a matter of sex; that disease, sickness, mental derangement and insanity originate in the sex. In this contention, in our opinion, he has harmonized the truth of the Bible with the law

of science and the law of the mind, and thus done a great work in causing the scientific world to accept the Bible as a divine book.

In our opinion, the medical professional will have to view sickness and disease, both mentally and physically, from Mr. Tapp's viewpoint and from the law of the Bible as he has interpreted it, in the future. His works are clean, chaste and pure, and yet scientific, and should be read by the youth from twelve to twenty years of age, in each coming generation. They should likewise be read by the fathers and mothers that they may know how to raise their children to be sound men and women, mentally and physically.

Mr. Tapp's works on the Bible will do more to empty our jails, insane asylums and hospitals, than any idea that has ever been given to the world, in our opinion, to say nothing of the great good, morally and spiritually, they will do to the human race. He has indeed produced a world idea that should be in every home and library in the civilized world. Mr. Tapp is a frail man, in fact an invalid and without means to publish and circulate these books, and we make this statement after having investigated them, and hope it will be the means of arresting the attention of men of means and philanthrophy to the end that they may aid, financially, Mr. Tapp in circulating and publishing these books. Men with means cannot contribute to a cause that would do the human race greater good. We have not one cent of interest, directly or indirectly, in the matter. We make this statement freely and voluntarily as a matter of interest to the human race

W. A. THOMPSON, M. D.
W. A. SWAN, M. D.
S. M. McCUBBIN, M. D.
H. F. MIKEL, A. B. M. D.
THEODORE F. CLARK, M. D.

Many letters were read at the anniversary by distinguished men from all parts of the country, but for want of space, we publish only two from North Carolina, Mr. Tapp's native state, and the letter from Dr. Booker T. Washington, as the spokesman for his race:

Durham, N. C., November 28, 1914.

Mr. Sidney C. Tapp,

My Dear Sir:—I am greatly pleased to learn of the Anniversary of your distinguished life and services, which will occur on the evening of December 9th, and I deeply deplore the fact that I shall be unable to be present because of a business engagement that calls me to New York on that date.

I greatly rejoice at the success of your most wonderful books. I read them with a great deal of interest, and hope they will be of material benefit to me, and to all others who are fortunate enough to have the privilege of reading them. And in addition to the good they have done, and will do, I trust they will bring you both fame and fortune.

We remember you in this section with a great deal of respect and veneration. Old Orange County is proud that Sidney C. Tapp is a native of her soil, and our good wishes follow you always.

Very sincerely, your friend,
JULIAN S. CARR.

Moravian Falls, N. C., November, 29, 1914.

Judge Sidney C. Tapp,
Kansas City, Mo.

My Dear Judge Tapp:—I should be happy to be with you, both as an old North Carolinian and as a writer who has evolved an original idea, but I am a Yeoman in the ranks, and must remain at my post while others pay tribute to the creators of thoughts that better the human race in books.

I have been privileged to read several of your works, and have witnessed with pleasure the nucleus of a new ideal of life and living that lies therein. I should be glad to partake of the anniversary tribute which your fellow citizens will accord you, and I heartily approve of the plan. That men who evolve ideas that benefit humanity should be heralded and applauded rather than returning heroes from wars of waste and conquest has always been my theory. I would rather be the author of "Now I Lay Me Down to Sleep" than the victor of every battlefield that has crimsoned human history's pages. That your works shall live to benefit humanity long ages after we shall all have been called beyond, is my confident belief and fervent prayer. May God bless you and your efforts for the amelioration of the world.

Farternally and faithfully yours,
R. DON LAWS,
Editor and Publisher, The Yellow Jacket.

Tuskegee Institute, Alabama, December 4th, 1914.

Dr. W. A. Thompson,
Central Building, Twelfth Street,
Kansas City, Mo.

Dear Doctor Thompson:—The significance of Mr. Tapp's philosophy has been called to my attention recently and I regret that I have not taken time to thoroughly digest it. Just as soon as I can spare the time I mean to give some study to his viewpoint of the deeper meaning of the Bible.

My sincerest sympathy goes out to Mr. Tapp in his distress and affliction and I wish that I could render a more tangible service than this letter.

I regret that I cannot be present at the anniversary tonight, and my sincerest hope is that a large and substantial sum is realized from it. I thank you most heartily for the invitation to attend and for the recognition given those of my race on your excellent program.

Very truly yours,
BOOKER T. WASHINGTON.

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